BOSTON UNIVERSITY
GRADUATE SCHOOL

THESIS

JEWISH ELEMENTS IN NEW TESTAMENT ETHICS

by
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I. INTRODUCTION.

A. The Writer's Interest in the Development of Religion and Ethics.

1. Study of Religion and Ethics.

When the writer was in DePauw University, he elected as a major field,for his college course,Biblical literature, and allied subjects, such as social ethics, evolution of morals,philosophy,etc. He had thirty-five hours of Bible in DePauw.

After coming to Boston University School of Theology he continued his study of Biblical literature, taking practically all of the work offered in both the Old and New Testament fields. In addition to these courses he has had two very helpful background courses, which have been called Biblical Research, and Old Testament background.

These studies,mentioned above, which go into the sources of the Hebrew religion, have created a desire for the study of the growth and development of ethics. Of course this leads to an interest in the sources of Christianity, and these sources are found, very largely,in the Hebrew religion.

We have seen the influence of the cultured Sumerians upon the Babylonians, and in turn the influence of the Babylonians and Egyptians upon Assyria,Syria and

Palestine, The Jewish people, and Christians have been the recipients of many customs and practices that were in evidence in these earlier civilizations. Archaeology in Palestine is revealing the fact, that Israel received much from the Canaanites, who in turn received much from the invading peoples from the east.

B. WHAT THIS THESIS WILL ATTEMPT TO DO.

In this thesis we shall attempt to show that in the same way that Israel was influenced by her predecessors, Christianity derived much from the Jewish people, particularly in the field of ethics.

C. AN ADMISSION

1. Do not claim original scholarship.

This thesis does not profess to be a contribution to original scholarship. The results of others in this field have been drawn upon with much freedom.

D. The Method to be Used in this Thesis.

We shall attempt to show the historical background and continuity of New Testament ethics, and make a thorough study of the development of ethics.

E. CHRISTIANITY IS NOT A NEW RELIGION.

1. The old saying, "There is nothing new under the sun" might well be applied, when thinking of Christian ethics; while there are features that are unique, a close study will show a dependence upon sources. A study of Old Testament sources of Christian ethics will have our attention throughout this paper.

Palestine. The Jewish people, and Christians have been the recipients of many questions and questions that are in evidence in these similar situations. Professor in Palestine is revealing the fact, that Israel receives much from the Canaanites, and in turn received much from the Jewish people from the east.

4. WHAT THIS THESIS WILL ATTEMPT TO DO.

In this thesis we shall attempt to show that in the same way that Israel was influenced by her predecessors, particularly Jews from the Jewish people, particularly in the field of religion.

5. AN EXPLANATION

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6. The Method to be used in this Thesis.

It shall attempt to show the historical connections and dependency of the Testament religion, and make a comparative study of the development of religion.

7. CONCLUSIONS AND RESULTS.

1. The old saying, "There is no progress unless by some study will be applied, when thinking of comparison earlier Bible works are treasures that are unique, a close study will show a dependence upon religions. A study of Old Testament sources of Christian studies will have an attention therefrom this paper.

E. CHRISTIANITY IS NOT A NEW RELIGION.
2. JEWISH INHERITANCE.

Nothing comes into being that does not come out of the past, and the past is inevitably carried along with the new departure. We believe in an unceasing growth, and creation is a process of growth.

a. Jewish Antecedents of Christianity.

Mr. S. Angus, in his "Development of Early Christianity," quotes Harnack as follows: "To the Jewish mission which preceded it the Christian mission was indebted in the first place, for a field tilled all over the Empire, secondly, there were religious communities already formed everywhere, thirdly, for the Old Testament, catechetical, and liturgical materials, fourthly, for a habit of regular worship, and a control of private life, fifthly, for an impressive apologetic on behalf of ethics, and lastly, for a self diffusion of a duty. The amount of this indebtedness is so large that one might venture to claim the Christian mission as a continuation of the Jewish propaganda."[1]

Whether or not we agree with Harnack, and Angus; we must admit that in the first period of Christianity most of her antecedents were Jewish. It was this background that gave Christianity the Old Testament, Jesus and John the Baptist, and many other vital elements.

Of course, there are folk who will argue that Christianity was an entirely new revelation, but we will support the thesis that it came to us through a process of development.

1. Angus, S. The Environment of Early Christianity, p.160

E. CHRISTIANITY IS NOT A NEW RELIGION.

2. a. Antecedents of Christianity

We must admit; however, and we do it with delight, that while Christianity borrowed very much, she put her impress upon that which she borrowed, and had many things that were unique.

b. Jesus.

We share much of the belief of Historical Christianity, relative to Jesus, and feel that because of His unique life, that He probably was a Son of God in a unique sense, but having said that we must admit, that He was a Jew, and is one of the contributions of Judaism to Christianity. Jesus was the successor of the Prophets and the Rabbis, and He came "not to destroy, but to fulfil." (Matt. 5:17) It seems that His followers, at first, were unaware that He had innaugurated a new religion. Scott says, "They took for granted that He had only perfected the faith of Israel."[1]

Scott says further, "Jesus was born a Jew, He worked solely among His own people. His apostles had Jewish ancestry and training, and for more than a century the Old Testament was the Bible of the church."[2]

It seems that Christianity regarded itself as the new Israel, and the gentile world for a long while regarded it as an erratic sect of the old religion. In fact, that celebrated Jewish Scholar, Samuel Cohon, says, "Jewish religious ideals served as the foundations of Christianity, which grew out of the Messianic yearnings of the Jewish people, and for a time Christianity labored as

1. Scott, Ernest Findlay; The Gospel and its Tributaries. page 3
2. Ibid., p23

a Jewish sect."[1]

Cohon quotes Woodrow Wilson as follows, "Christ in one hand, and the Decalogue in the other, Christianity has made its triumphant march through the ages."[2] By the aid of the Hebrew Bible, and the name of Israel's God there has entered into the world a potent leaven of Judaic thought. Joseph Jacobs, in "Jewish contributions to Civilization" says, "This Judaic thought is traceable in every phase of European civilization, its morality, its legislation, thought, creeds, rituals, art, drama, and poetry."[3]

c. THE OLD TESTAMENT.

"Apart from Jewish literature, Christianity near the close of the first century must have been very much like one of the many mystery religions, like the cult of Mithra or Isis, but the Jewish character of these writings, endowed the Christian religion with a Jewish element which it still retains."[4]

Rall says, "The history and literature of ancient Israel is a common source and spiritual bond of union between Judaism and Christianity. They share many elements of doctrine, ethical idealism, and even ceremonial observance."[5]

1. Cohon, Samuel S. Christianity and Judaism compare notes.p16
2. Ibid., p16
3. Ibid., p16
4. Bevan, Edwin R. Legacy of Israel, p 81-82
5. Rall, Harris Franklin, Christianity and Judaism. p

a Jewish state.[1]

Cohen quotes Hermann Cohen as follows, "Judaism is one mind, and the Decalogue is the author. Christianity has made its triumphant entry through the sword." [2] By use of the Hebrew Bible, in the name of Israel's God, Europe entered into the world a potent leaven of loving thought. Joseph Jacobs, in "Jewish contributions to Civilization" says, "This Judaic thought is traceable in every phase of European civilization, its morality, its legislation, its art, drama, music, science, and poetry."[3]

c. THE TWO STRANGERS.

"Apart from Jewish literature, Christianity owes the bulk of its finest memory most have been very much like one of the many mystery religions, like the cult of Mithra or Isis, but the Jewish character of those writings, endowed the Christian religion with a Jewish element which it will retain."[4]

Hall says, "The history and literature of ancient Israel is a common source and spiritual home of union between Judaism and Christianity. They share many elements of monotheism, ethical idealism, and even sacramental observance."[5]

1. Cohen, Samuel T. Christianity and Judaism compared. p.16
2. Idem., p16
3. Idem., p16
4. Davan, Amin H. Legacy of Israel, p 81-82
5. Hall, Harris Franklin, Christianity and Judaism. p

(F. 1.) Sanders says, "The most important contribution made by the Hebrews was their interpretation of religion. The Hebrew thought of God as a moral Being, a character, the Father of Mankind, who rules the world in righteousness and wishes to have it pervaded by goodness and friendliness."[1] This is a great heritage of Christianity.

Some one has said that "The Greeks had a genius for Art and Culture; Rome for Jurisprudence, but Israel had a genius for Religion." The Hebrew was a man of few interests, and his one absorbing interest was, says Angus, "His relation to his God."[2] He had a great spiritual insight, there is no doubt about that. To quote Angus again, "Without political genius, the Jews reared an organization that defied Rome; the Jew never amalgamated with other races so as to lose his religious or racial consciousness. They had one law, one holy book, one God of covenant promises; they looked to one spiritual center while it stood, they had one hope for the future....The terrible uprisings under Vespasian, Trajan, and Hadrian bear ample testimony to their power to shake the empire."[3]

2. Other Pathfinders for Christianity.

In addition to the literature, and other elements already mentioned we might mention their dogma of inspiration, prayer, steadfastness of character, and upright life, missionary zeal and enthusiasm, hope of a brighter future and a passion for one righteous God. Another very important phase of Judaism was carried

1. Sanders, Frank Knight; History of the Hebrews, p 4
2. Angus, S. The Environment of Early Christianity, p 115
3. Ibid., p 147-148

(4. 1) Santayana says, "The most important contribution made by the Hebrews was their interpretation of religion. The Hebrew concept of God as a moral being, a character, the Father of Jesus, who rules the world in righteousness and wished to have it governed by goodness and intelligence." This is a great heritage of democracy.

Some one has said that "the Greeks had a genius for art and culture; Rome for industrialism, but Israel had a genius for religion." The Hebrew was a man of low intensity, and his one abounding interest was, says Angus, "his relation to his God." He had a robust spiritual insight, there is no doubt about that. To quote Angus again, "Without political genius, the Jews formed an organization that defied time; the Jew never mingled easily with other races so as to lose his religious or racial consciousness. They had one law, one holy book, one God of government problems; they looked to one spiritual center while it stood, they had one hope for the future.... The Israelite worships under Venetian, Italian, and Austrian hear single loyalty to their power to stay the empire."

2. Other Testimonies for Democracy.

In addition to the literature, and other elements already mentioned we might mention their forms of inspiration, reverence, steadfastness of character, the spirit of life, insistence of real and substantial, more of a religious nature and a passion for one righteous God. Another very important number of Jewish contributions

1. Santayana, George Rolfe: History of the Hebrews, p 4
2. Angus, S. The Environment of Early Christianity, p 112
3. Idem., p 141-142

over into Christianity by the pseudonymous writers; the Apocalyptists. All these, as we shall see, influenced the New Testament ethical concepts.

G. GREAT MOVEMENTS COME THROUGH GREAT PERSONALITIES.

1. MOSES.

All great movements are consummated by great personalities. The Jews, undoubtedly owe their religious heritage to the faithfulness, and the strategy of Moses. From the time God convinced Moses at the burning bush; it seems that he possessed a genius for leadership. Before this time, while in Pharaoh's court, we see the development of his patriotic and social ideals. The one incident which illustrates his interest in his Jewish brethren, of course, is when he slew the Egyptian for abusing an Hebrew slave. (Exodus 2:11-12) It was Moses who led the children of Israel out of the land of bondage, and patiently submitted to their abuse of himself during the wilderness experiences, always relying upon God for strength and wisdom. It was on Mount Sinai that Moses received the law, (Exodus 19 and 20) that became the basis for a part of the covenant code. Modern scholarship, of course, recognizes non-Israelite source material in the code of the covenant; some of it coming from the code of Hammurabi. We shall have more to say about the Law, in another connection, suffice it to say here, that the Hebrews were greatly indebted to their leader, Moses. They being indebted to him, it follows that we are also indebted to him, since we are indebted to the Hebrews.

H. THE ESSENCE OF JUDAISM.

The immediate link between the Hebrew religion and New Testament Christianity is Judaism.

1. Quest after God.

Cohon says, "The Quest after God, and after the knowledge of His ways, is the essence of the Jewish Religion,"[1] and this applies to Judaism, of course, which is only a later phase of the historical Israel. This religion, this quest after God, and the desire to know His ways enters into every phase of Hebrew life. This is illustrated by the Dogma or Creed written by Judah b. Elijah Hadassi, in his Summa Theologiae, in 1148. I quote,

" 1. Unity of Creator
2. His eternity and distinctness from all other things.
3. The World is created
4. God sent Moses and the prophets.
5. His message is embodied in the Torah, which is all complete, and therefore stands in no need of being supplemented by oral teachings.
6. The Torah must be understood in its original Hebrew tongue.
7. The Sanctuary is the true place where God's glory dwells.
8. The dead will resurrect.
9. There will be a divine Judgement for all.
10. Reward awaits the good, and punishment the wicked." [2]

"Hasdai Crecos, 1340-1410 in commenting upon the Maimonidean creed in a critical way refers to fundamental principles in the creed as follows: "Next to the "Great Root" the belief in the existence of God, he places these fundamental principles, namely, divine omniscience, providence, omnipotence, prophecy, free choice, purpose,"[3] and many other suggestions that can be paralleled in historical Christianity.

1. Cohon, Samuel S. Christianity and Judaism compare notes, p 19
2. Ibid., p57
3. Ibid., p65

II. ETHICS.

A. Definition.
1. Science of Moral Conduct.

In the "Dictionary of Religion and Ethics," edited by Shailer Mathews, we have a complete definition of ethics. I quote, "Ethics is a science or philosophy, or more modestly, the study of moral conduct....what ought or ought not to be done or as involving deliberation and choice between ends viewed as good."[1]

B. Historical Background.
1. Rational goal of history.

Myers says, "Ethics gives to history its rational goal; and all morality has the perfect shaping of universal history as its ultimate end. A real understanding of history is not possible without ethics; universal history is the realization of the moral within humanity."[2]

Leopold Van Ranke, quoted by Myers says, "The real advance made by Thucydides consists perhaps in this, that he perceived the motive forces of human history to be in the moral constitution of human nature."[3]

1. Mathews, Dictionary of Religion and Ethics, p152
2. Myers, History of Past Ethics, p7
3. Ibid., p7

C. In Religions: Consideration of Morals Comes First.

In all religions, one wants to know concerning their morals first, after this we are ready to look into their doctrines and documents. In the minds of folk who give consideration to comparative religions, the idea of morals is inseparably linked with the religion.

D. HEBREW LITERATURE.

1. Morals and religion are inextricably intertwined.

The allegiance is due not primarily to a law, but to a personal, Holy God, and one's duty to God, is accompanied by an obligation or duty to his fellowman. In his argument for ethics, W. J. Henderson, in "Hastings Bible Dictionary" says, "The commandments, instead of being arbitrary, are outflowings of the character of God."[1]

2. Religion is the basis of Hebrew Morality.

Israel through her prophets, priests and poets, interpreted, in ethical terms, the phenomena of the world of nature, and the drama of human life and history." She taught mankind the truth of an only and righteous God."[2]

3. Israel was creator of a moral ideal.

The moral ideal which Israel created, is the highest ethical standard of all the races of the western world, and is a universal force today. It has been given the touch of Jesus, and Christianity, and is a composite arrangement to day, but we must admit that it had its inception in Israel, and is our heritage, regardless of its present day accretions.

1. H.B.D. p 241

2. Myers, History of Past Ethics, p 135

4. A history of the religion of Israel is a history of the development of the moral consciousness.

There is a constant widening of the opposition between that which is and that which ought to be.

5. Moralization of the idea of God.

Dean Knudson says, "The moralization of the idea of God was Israel's supreme achievement. Its importance in human history can hardly be exaggerated. It saved religion from groveling superstitions associated with signs and omens; it saved religion from irrationality, and emptiness of mere ceremonialism. In a positive way it linked up religion with those elemental virtues that lie at the basis of every healthy social organism, and so made religion the mightiest agency in the world for both the preservation and development of society. It furthermore tended to make consciousness in a special sense the seat of religion and transformed religion from an external obedience to an inward fellowship that eventually rose above the world of time and sense, and thus became the chief good of life."[1]

I have given this long quotation because it seems to me that Dean Knudson has said about all there is to be said, in connection with the moralization of God by the Jewish people. Certainly, we can see that our Christian ethics finds its background in the parent religion, and doctrine of a righteous, monotheistic Deity.

1. Knudson, Religious Teachings of the Old Testament, 171-172.

4. A history of the religion of Israel is a history of the development of the moral consciousness.

There is a constant striving of the opposition between that which is and that which ought to be.

5. Moralization of the idea of God.

Owen Anderson says, "The moralization of the idea of God was Israel's supreme achievement. Its importance in human history can hardly be overstated. It saved religion from growing into superstitions associated with signs and omens; it saved religion from irrationality, and emptiness of mere ceremonialism. In a positive way it linked up religion with those elemental virtues that lie at the basis of every healthy social organism, and so made religion the mightiest agency in the world for both the preservation and development of society. It furthermore tended to make consciousness in a special sense the seat of religion and transformed religion from an external obedience to an inward relation in that eventually rose above the sorrow of time and sense, and thus became the saint's good of life."

I have given this long quotation because it seems to me that Owen Anderson has said enough all there is to be said. In connection with the morralization of God by the Jewish people. Certainly, we can see that our Christian ethics finds its background in the ancient religion, and doctrine of a righteous, monotheistic deity.

1. Anderson, Religious Thought in of the Old Testament.171-172.

Myers says, "The Hebrew conviction that God is a unitary Being of absolute righteousness, led Israel far from her semitic kinsmen, and she became the standard bearer of a universal morality."[1]

This conception of the absolute righteousness of God influenced their conduct, and has had a tremendous influence on all mankind. When Isaiah went into the Temple to worship, and had his vision of the Lord (Isaiah 6:3f.) he was fully conscious of his own unmoral life when he came into the presence of a holy and righteous God. It is little wonder that he cried out "Woe is me for I am a man of unclean lips" and "holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." (Isaiah 6:3) Dr. Soper tells us in his "Religions of Mankind" that "Judaism has believed with great earnestness in a few great doctrines....one of the important beliefs is a God brooding over His children with tender love; a God of justice and truth who will brook no lowering of the moral standard, and who will one day judge the world in righteousness."[2]

The writer of this thesis is convinced that the lofty ethical ideals of the Old Testament grew out of the concept that God was a unitary and righteous Being. It is really a great step forward from the polytheistic environment, and unethical practices of their semitic kinsmen.

1. Myers, History of Past Ethics, p 137
2. Soper, Religions of Mankind, p 270

Moore says, "The Hebrew conviction that God is a unitary being of absolute righteousness, led Israel for from any semitic kinship, and she became the exponent never of a universal morality."[1]

This conception of God's absolute righteousness of God influences their conduct, and has had a tremendous influence on all mankind. When Isaiah went into the Temple to worship, and had his vision of the Lord (Isaiah 6:8.) he was fully conscious of his own unworthy life when he came into the presence of a holy and righteous God. It is little wonder that he cried out "Woe is me for I am a man of unclean lips" and "holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." (Isaiah 6:3) Dr. Cooper tells us in his "Religious of Mankind" that "Judaism has believed with great emphasis in a few great doctrines.... one of the important beliefs is a God brooding over the children with tender love; a God of justice and right who will brook no interference of the moral standard, and who will one day judge the world in righteousness."[2]

The writer of this essay is convinced that the lofty ethical ideals of the Old Testament grew out of the concept that Jehovah is unlike any other deity. It is really a great step forward from the polytheistic environment, and unethical practices of their semitic kinsmen.

1. Moore, History of Jews Nation, p 147
2. Cooper, Religions of Mankind, p 273

E. IDEA OF A CREATOR GOD.

We have already suggested that the ethics of Israel have their roots in a unitary and righteous God. In order to have the proper perspective of Old Testament ethics and their relationship to the New Testament ethics, we shall need further study of the Hebrew idea of God.

1. The Jews firmly maintained that God and God alone created the world. He was not only the creator God, but He was considered morally perfect (Deut. 32:4). He also had the maintenance of the world. Moore suggests, "That it was a continuous creation....the history of the world is His great plan in which everything moves to the fulfilment of His purpose."[1] His far reaching and all embracing plan had for its end, "the universality of the true religion in an age of universal uprightness, peace and prosperity."[2] In other words the reign of God in the hearts of mankind, and the establishment of His kingdom upon earth. In fact Jewish monotheism was reached through the belief that "the will of God for righteousness is supreme in the history of the world; one will rules it all to one end, the world as it ought to be."[3]

"To put it in a word the National God became a universal God, and its origin was moral rather than physical or metaphysical."[4]

1. Moore George Foot. Judaism, p 385-Volume I.
2. Ibid., p 423
3. Ibid., p 361
4. Ibid., p 361

7. LOVE OF A (WHICH GOD.

Mr. Lewis already suggested that the origins of lateral have their roots in a unity and objectness God. In order to have the proper perspective of Old Testament ethics and their relationship to the New Testament ethics, we shall need further study of the Hebrew idea of God.

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"To put it in a word the rational for theism a universal God, and his origin was moral rather than physical or metaphysical."

1. Moore George Foot. Judaism. p 448-volume 1.
2. Ibid., p 449
3. Ibid., p 461
4. Ibid., p 461

2. The appreciation of the greatness of Israel's God is reflected in the prayers. It is seen especially in the Kaddish, a Jewish prayer in "Authorized daily prayers" revised edition, 1922.[1]

Holy One is the meaning of Kiddush ha Shem, the hallowing of the name, "as the supreme principle and motive of moral conduct in Judaism."[2] This same principle is to be found in the New Testament. (Matthew 5:14-16)

3. We also find the righteousness of God, and the Jewish acknowledgment of that righteousness, reflected in the Psalms. A few references will suffice, (Ps. 11:7, 36:6, 97:2, and 97:6).

F. It is impossible to separate the morals and the religion of the Hebrews; they are inextricably intertwined.

1. It is of fundamental importance when a people sees the history of a nation, and the life of individuals ordered by the moral will of a personal God. Moore says, "The all embracing and immediate knowledge of God is one of the pillars of the Jewish faith."[3]

A favorite theme with the moralists is omnicience, and omnipresence. This is very evident in (Amos 9:2-4, Jeremiah 23:23, Proverbs 5:21 and 15:3, Job 34:21, and in the 139th Psalm.) The Holiness of God is morally conceived in (Isaiah 6:57, Exodus 33:19, 34:6f, Deut. 5:9, Jeremiah 32:17-19, and in many other places).[4]

1. Moore, George Foot. Judaism Molume II. p 101
2. Ibid., p 103
3. Ibid., p 373
4. Ibid., p 386

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Holy one is the meaning of Kiddush ha Shem, the hallowing of the name, "as the supreme principle and ideal of moral conduct in Judaism." This same principle is to be found in the New Testament. (Matthew 5:14-16)

We also find the righteousness of God, and the Jewish acknowledgment of that righteousness, reflected in the Psalms. A few references will suffice. (Ps. 11:7, 36:6, 97:2, and 97:1).

3. It is impossible to separate the morals and the religion of the Hebrews; they are inextricably intertwined.

2. It is of fundamental importance when a reading from the Bible, or a sermon, or the life of individuals governed by the moral will of a personal God. Among such, "the will, emotions and intellect (knowledge of God is one of the pillars of the Jewish faith."

A Jewish theme also the moralism is conscious and unexpressed. This is very evident in (Amos 9:8-9, Ezekiel 20:44, Jeremiah 5:22 and 18:6, Isa 64:7, and so the Jewish Psalm.) The Holiness of God is morally conceived in (Lamish 4:21, Exodus 34:14, Deut. 32:4, Jeremiah 44:17-19, and in many other places).

1. Morris, Geoffrey Faber, Judaism Volume II, p 104
2. Idid., p 120
3. Ibid., p 475
4. Ibid., p 229

2. "There are two aspects of God's character displayed in the above references, His mercy and His justice, are the essential moral attributes on which religion, that is the Jewish conception of religion, is founded."[1] These two ideas run through the Bible, (Hosea 2:21f, Dan. 9:7-9, Psalm 25:8-10, Micah 6:8, etc.)

3. "The Jewish idea of God is eminently personal. He was supramundane, but not extramundane; exalted but not remote.... He is the sole ruler of the world He created....His will for men is righteousness and goodness."[2] "He created man in His own image." (Genesis 5:1) "The divine likeness was the common inheritance of mankind, that was the point on which Jewish thought seized to draw from it a moral consequence, a universal principle of conduct."[3]

We see then that the Jews did not develop ethics as a branch of philosophy, a science of conduct and character.... "Jewish ethics are in substance and form more exactly described as perceptive morals; they are the morals of religion."[4]

G. 1. The motives for moral conduct, in Judaism as elsewhere in the Old Testament are to be found in the conformity to the law of God which is righteousness, and the obedience of which will result in blessing, and disobedience in sin. This same religious basis or motive for moral conduct is found in the New Testament also in many places, we will give a few references. (Romans 7:13, 5:13 and 1st John 3:4)

1. Moore, George Foot. Judaism Volume I p 386
2. Ibid., p 423
3. Ibid., p 447
4. Moore, George Foot. Judaism Volume II p 5

3. "There are two grounds of God's moral judgment displayed in the above references, his mercy and his justice. These are essential moral attributes on which religion, which is the Jewish conception of religion, is founded." "These two lines run through the Bible." (Genesis 3:21; Mat. 9:2-8; Luke 23:8-10; Hosea 2:1, etc.)

4. "The Jewish idea of God is emphatically personal. He was supremely one, not an extension; creative, holy, a teacher.... He is the sole ruler of the world; He governed.... His will for man is right conduct and goodness." "He needed man in His own image." (Genesis 6:3) "The Jewish Scriptures was the source (authority or reading), that was the point in which Jewish thought arises to view from it a moral consciousness, a universal principle of conduct."

5. "We see that the Jews did not develop ethics as a branch of philosophy, a science of conduct and character.... Jewish ethics are in sanctions and form more exactly dependent on retributive morals; they are the morals of religion."

6. "The motives for moral conduct, in Judaism as elsewhere in the old Testament are to be found in the conformity to the law of God which is righteousness, and the consequence of which will result in blessing, and disobedience in sin. This ever reiterated theme or motive for moral conduct is found in the New Testament also in many places, we will illustrate two references. (Romans 7:12, 25; and 1st John 3:4)

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1. Moore, George Foot. Judaism Volume I p 385
2. Ibid., p 386
3. Ibid., p 387
4. Moore, George Foot. Judaism Volume II p 5

2. "Obedience to God's law in its entirety is the supreme moral obligation of man....The modern distinction of duties to God as religious obligations, and those to our fellowmen or in our personal conduct as moral obligations, is, from the point of view of revealed religion, a false division of an indivisible unity."[1]

H. MORALS OF EARLY ISRAEL.

1. Morals of Yahweh.

From the viewpoint of modern standards the early Hebrews had a system of morals that was rather unethical. Their concepts of Yahweh, and His relation to other people; the enemies of Israel, for example, were very crude and unethical. To say the least, the moral obligations of Yahweh were rather light, (Exodus 9:35, 10:20, 10:27f, Genesis 12:10-20 etc.)

2. While we do have the crude concepts concerning the partiality of Yahweh, for the Hebrews, and the standards seem unethical to us; there are, nevertheless, some very fine ethical qualities in the early period of the Hebrews.

a. In first Samuel 12:3-4 we find Samuel testifying to his integrity, and out of his statement we get a glimpse of his moral standards. "Behold here I am: witness against me before the Lord, and before His annointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it unto you." (1st Sam. 12:3). Judged

1. Moore, George Foot. Judaism Volume II. pp 7-8

2. "Obedience to God's law in life and in the supreme moral decision of death...The modern viewpoint or tendency to look on religious matters, and thus to our fellowmen or in our practical concern or moral and spiritual, from the point of view of revealed religion, a false dualism or in the dualistic manner."

B. Aspects of Christ Lord's.

. Morals of Taiwan.

From the viewpoint of modern minds in the world figures but a system of morals that was rather unsettling. Their concepts of Taiwan, and his relation to other religious concepts of Israel, for example, were very strange and unfamiliar. To say, the Israel, the moral principles of Taiwan were rather light. (Exodus 9:6, 10:30, 10:29?, Genesis 10:1-20 etc.)

2. While we do have the strong commands concerning the morality of Taiwan, for the Hebrews, and the strongness seem unusual to our modern age, nevertheless, some very fine moral qualities in the [illegible] moral or the Hebrews.

a. In first Samuel 12:3-5 we find Samuel testifying to his innocence, and out of his statement we get a glimpse of his moral strength. "Behold here I am! Witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it unto you." (1st Sam. 12:3). Jackson

1. Moore, George Foot. Judaism Volume II. pp 7-8

from the standards of his time Samuel was a man of high moral standards.

b. In II Samuel 8:15 David is accredited of having executed justice and judgement for all his people.

c. Of course David did other things that are not worthy of our emulation, but there is much in this great Old Testament character of an ethical nature that is valuable for us; one more example will suffice. David was giving his charge to his son Solomon who was to succeed him, "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgements, and His testimonies, as it is written in the law of Moses." (I Kings 2:2-3) This sounds like a New Testament preachment.

There is no doubt about the fact that morals and religion were closely related in the mind of the Hebrew, and it is the moral passion of the Hebrew religion that gave it its dynamic.

3. These old Hebrew leaders, "men of spiritual insight, still point the way of moral attainment....the social passion of the prophets, the moral discernment of the sages, and spiritual vision of the psalmists still challenge admiration. The words and deeds of these men have not lost their power. They will always stir the minds and inspire the hearts of lovers of righteousness."[1]

1. Smith, J. M. Powis. The Moral Life of the Hebrews ; VIII.

from the standards of his time cannot even a man of high moral standards.

6. In II Samuel 9:13 David is convicted of having exercised injustice and indifference for all his people.

7. Of course David did other things that are not worthy of our emulation, but there is such in this great OLD Testament character of an ethical nature that is valuable for us; one such example with wrifles. David was giving his charge to his son Solomon who was to succeed him. "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his testimonies, as it is written in the law of Moses." (I Kings 2:2-4) This sounds like a new resolution present.

There is no doubt about one that this Bible and religion were already relevant in the mind of the Hebrew, and it is the moral genius of the Hebrew with him that gave it its dynamic.

8. These old Hebrew leaders, "men of spiritual insight, realize the very of moral enlightenment....the social mission of the prophets, the moral discernment of the seers, and spiritual vision of the musicians exalt emancipation. The old ideals of these men have lost their power. They will always rain the claim and inspire the hearts of lovers of righteousness."

1. Smith, H. B. Book. The Moral Life of the Hebrews : XIII.

There were many virtues and admirable personal qualities in these pre-prophetic characters. For example, Abraham, and his dealing with Lot. (Gen. 13:7f) The Joseph stories in (Genesis 45:1 and 50:15-21) his beautiful spirit and attitude toward his brethren, and his filial piety as indicated by his interest in his aged father. How beautiful, and how characteristic of New Testament moralists.

I. NATURE OF SIN.

1. We find a very high conception of the nature of sin or moral evil in the Joseph story also. His brethren were very much troubled in conscience because they had sold him into slavery. (Gen. 42:21) (E. Narrative)

2. The nature of sin in the story of the fall in (Gen.3:1)(J.Narra) can be traced back to the will and choice, with which every person is endowed. This seems to be fundamental in Hebrew ethics.

3. The ethical note is unmistakable and persistent in the book of Psalms. It is prominent in the very first Psalm where righteousness and wickedness are contrasted, (Psalm 1:6). In (Psalm 90:4) God is to be feared, He is the exalted ruler of the universe, but in spite of His majestic greatness; He embraces the universe and is kind and good. (Psalm 23) The Lord is our shepherd (Psalm 57:1) "In the shadow of His wings" which expresses the feeling of trust in the kindness of God. No psalm expresses this better than (91.) " The Psalms, for the most part, tend to develop an optimism which characterizes orthodox Judaism. "[1]

1. Class Notes- Psalms and Job- Prof.Robert H.Pfeiffer.

There were many virtues and admirable personal qualities in these pre-prophetic characters. For example, Abraham, and his dealing with Lot. (Gen. 13:17). His lowly station in (Genesis 42:1 and 50:12-21) his humanity, spirit and willingness, tender his greatness, and his filial piety as indicated by his interest in his aged father. How beautiful, and how characteristic of New Testament morality.

I. Matters of Size.

1. We find a very high conception of the nature of sin or moral evil, in the Genesis story also. The patriarchal ancestor teaches in nomadic manners they see evil his life journey. (Gen. 42:21) (R. Harvey)

2. The nature of sin is the story of the fall in (Gen.3:1). Here we see an inclination to evil and choice, with which every person is endowed. This seems to be fundamental in Genesis origin.

3. The ethical, not the ceremonial, was predominant in the book of Genesis. It is prominent in the very first book where righteousness and kindness are contrasted. (Genesis 1:6). In (Genesis 20:4) God is to be feared. He is the moral ruler of the universe, not in spite of his majestic aloofness; he sustains the universe and is ethically good. (Genesis 22) The Lord is our shepherd (Genesis 27:1) The shadow of his wings which represents the feeling of trust in the kindness of God. In Genesis expresses this better than (Ex.) " The Healer for the soul's pain, tend to develop an religion which materializes orthodox dogmas."

II. The Notes- Feelings and Ma- ter. Ideas - priority.

J. The high water mark of Old Testament morality and ethical ideal is (Job, chapter 31) This is the moral code of a gentleman. "Doth not He see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow and let another eat; yea, let my offspring be rooted out. If mine heart hath been deceived by a woman, or if I have laid wait at my neighbor's door; then let my wife grind unto another, and let others bow down upon her. For this is an heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase. If I did despise the cause of my manservant, or of my maidservant, when they contended with me; What then shall I do when God riseth up? and when He visiteth, what shall I answer Him? Did not He that made me in the womb make him? and did not one fashion us in the womb? If I have witheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof....If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed by the fleece of my sheep. If I have lifted up my hand against the fatherless, when I saw my help in the gate. Then let mine arm fall from the shoulder blade, and mine arm be broken from the bone....If I have made gold my hope, or have said to the fine gold thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten

1. The high water mark of old Testament morality and national ideal is (Job, chapter 31) this is the moral value of a gentleman. "Doth not he see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any filth hath cleaved to mine hands; then let me sow and let another eat; yea, let my offspring be rooted out. If mine heart hath been deceived by a woman, or if I have laid wait at my neighbour's door; then let my wife grind unto another, and let others bow down upon her. For this is an heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase. If I did despise the cause of my manservant, or of my maidservant, when they contended with me, what shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and one fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof....If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed by the fleece of my sheep. If I have lifted up my hand against the fatherless, when I saw my help in the gate: let mine arm fall from the shoulder blade, and mine arm be broken from the bone....If I have made gold my hope, or have said to the fine gold, thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten

much. If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand. This also were an iniquity to be punished by the judge: for I should have denied the God that is above. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: neither have I suffered my mouth to sin by wishing a curse to his soul. If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. The stranger did not lodge in the street: but I opened my doors to the traveler. If I covered my transgressions as Adam, by hiding mine iniquity in my bosom. Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? Oh that one would hear me! behold my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me. I would declare unto him the number of my steps; as a prince would I go near unto him. If my land cry against me, or that the furrows likewise thereof complain. If I have eaten the fruits thereof without money, or have caused the owner thereof to lose their life. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended." (Job 31:4-40) I have quoted this entire chapter because it is the finest thing in the Old Testament on integrity, and the ethics of personal relationships. We shall refer to this later, and will attempt to show that this chapter approximates much of the teaching of Jesus, with regards to personal relationships.

K. SOCIAL ETHICS.

We shall now examine some of the standards for a social code of ethics in the Old Testament, and make some comparisons with the standards we find in the New Testament.

1. PUBLIC SERVANTS.

Then, as now the demand was for honest, upright men in places of public trust. (Exodus 18:21) "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." We see then that they wanted capable, pious and incorruptible men in places of authority.

2. SABBATH.

The Old Testament has much to say on the Sabbath. Thrice in(Exodus 20:8, 23:12 and 34:21) they are urged to keep the Sabbath Day. Jesus recognized the moral values of keeping the Sabbath, but He also stated that, "the Sabbath was made for man, and not man for the Sabbath." (Mark 2:27) Jesus quotes (1st Sam. 21:6) to show that their hero David, did not hesitate to violate the laws of the Temple when he was hungry, and those that were with him. Of course Jesus, here, as elsewhere, put His own impress upon these old customs and laws, and gave them a new meaning. He said, "The son of man is Lord even of the Sabbath." (Mark 2:28)

3. THE POOR.

It seems to me that the Old Testament regulations concerning the attitude toward the poor, was even superior to our present day ethics. I believe it was equally good as the New Testament attitude.

The poor man who needs to borrow money today cannot get it without plenty of collateral, and it is difficult to get, even then. The rates of interest are exorbitant; whereas, in the Old Testament period according to Exodus 22:25-27 no interest could be charged on a loan to a poor person, and any security must be returned before nightfall. This is quite different from the present methods of loaning money, and laying hold on security, if payments are not forthcoming on time. Just this week, a truck backed up to the door of my neighbor, and took everything he had, even the draperies.

Other provision was made for the poor by leaving the products of fallow land.(Exodus 23:10-11) They also left the corners of fields during the harvest, for those who were not fortunate enough to own fields.

4. OTHER MORAL INSIGHT.

(Exodus 23:4) "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." What would an enemy do today? The average enemy would drive the animal farther away from home.

(Exodus 20:17) "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant nor his maid-servant, nor his ox nor his ass, nor anything that is thy neighbor's."

5. PROPERTY RIGHTS.

The code of the covenant, and the Decalogue are interested in persons and in things. "Property rights and personal rights are protected by approximately the same number of laws."[1]

1. Smith, J. M. Powis. The Moral Life of the Hebrews, p 53

6. THEFT.

Theft is prohibited by both of the Hebrew codes, (Exodus 20:15 and Exodus 22:1-4). If a stolen animal was killed or sold; the offender had to restore fourfold for sheep; if alive only double restitution.[1]

7. PROPERTY DAMAGE.

(Exodus 21:33f and Exodus 22:5-6) states that if a man dig a pit, and an animal fall in the pit, damages must be paid to the one who sustains a loss.

8. LEX TALIONIS.

(Exodus 21:22-25) gives us the Hebrew, lex talionis, "An eye for an eye and a tooth for a tooth." Of course, it is quite familiar to Bible readers that Jesus improved on this law, very greatly, as He did with many of the Old Testament laws. Jesus said, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also, etc. (Matthew 5:38-39 f) We shall have more to say about the New Testament aspect of these social laws, in another connection.

9. WOMEN.

Women had little consideration in these codes, only as actual or potential wife or mother. "In this case she becomes the subject of legislation, and that for the most part upon a property basis."[2]

1. Smith, J. M. Powis. The Moral life of the Hebrews, p 54
2. Ibid., p 58

10. FAMILY.

The family was polygamous, but there was a manifestation of affection. There was an ideal love between husband and wife as illustrated by the stories concerning Isaac and Rebecca, and Jacob and Rachel. The filial piety of the sons of Jacob, and their kindly interest in the welfare of the old gentleman, is very refreshing. (Gen 37:3-35) (J.E.)

Marriage was considered, not only a normal state, but it was a divine ordinance. The Old Testament attitude can be seen in (Gen. 1:27 (P), Gen. 2:24 (J) and Deut. 24:1). The New Testament, which reflects the attitude of Jesus can be found in (Matthew 19:3 Mark 10:2, Luke 16:18) Matthew 5:31f says, "It hath been said, "whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

11. SLAVERY.

The institution of slavery was well developed in early Israel (Exodus 21:2-11)

12. DUTIES TO RULERS.

Romans 13:1f "Let every soul be subject to the higher powers. For their is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, etc." Paul here seems to lean toward the divine right of kings, and this expresses the same attitude that is found in (Jeremiah 29:7, Isaiah 45:12, Hab. 1:14).

Paul's exhortation is a little different toward the rulers, in (1st Timothy 2:1 f) "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings and all that are in authority....for this is good and acceptable in the sight of God our Saviour."

Dividing Lines Moral instead of Racial.

Because of the emphasis upon moral conduct, in the Old Testament as well as the New Testament, the emphasis upon barriers ceased to be political or racial, and became moral issues. Religion had turned inward, and the reaction was a changed conduct toward other folk.

Ethical Content in the God Idea.

This ethical content in the idea of God is a precious heritage of Christianity. The New Testament writers took over these lofty ethical ideals, and gave them their own unique touch. Jesus said, "I came not to destroy, but to fulfil," (Matthew 5:17). His followers preached and practiced the ethical ideals of their fathers. Unquestionably the greatest contribution to Christianity was the idea of morality in the unitary, ethical conception of God, which was held by our Hebrew fathers.

L. Deuteronomic Declaration.

1. "Yahweh is One" (Deut. 6:4)

"The real reasons that prompted the Deuteronomic declaration that 'Yahweh is One' were ethical. It was not the worship of local divinities along with Yahweh, that constituted the great evil of the day, but the fact that this worship was unethical, and unspiritual, and so con-

tradicted the true ethical unity of Israel's God."[1]

M. Morals of the Early Codes.

1. Rise of the law; the Covenant Code and the Decalogue.

"The Covenant Code is recorded in two recensions, the one, (Exodus 20:23f) and the other in(Exodus chapter 34). The Decalogue likewise appears in two forms, one in (Exodus chapter 20, and the other in Deuteronomy chapter 5.) "These laws are codified customs and practices that are generally accepted in social and economic life."[2]

Moore says, "The covenant at Sinai, was the Magna Charta of Judaism, and was regarded as the revealed will of God."[3]

"Right and wrong for the Jews were defined by the revealed will of God, and constituted a distinctive Jewish morality."[4]

Through this legal character of morals a normative Jewish ethic was established, as well as a normative observance. This ethical conception of God, that we have been speaking about is presupposed behind all these laws. Because of His righteousness and authority, the interpreters of the law have a right to say, "Thus sayeth Jehovah."

The law was regarded as a revelation of God's ideal for the conduct and character of man.

1. Knudson, Religious Teachings of the Old Testament, p 74
2. Smith, J. M. Powis, Moral life of the Hebrews, p 49
3. Moore, George Foot. Judaism, p 262 Vol. I
4. Moore, George Foot. Judaism, p 79 Vol. II.

2. The moral precepts in the Decalogue, are for the most part, simple, and without which no society could long endure. The reverence for parents, regard for the value of human life, and solicitude for purity of the family life, the adherence to truth, warning against covetousness, and respect for property rights, are essential to the well being of any social order, and without the practice of these admonitions there could be no moral order. It is little wonder that these codes have influenced, not only, the people of New Testament times, but all peoples who have read them and heard them expounded.

a. (News item) "Golfers surrender bridge to Robins." It seems that a small bridge across a ravine on a golf course had become the home of a Robin, the bird having made a nest on the bridge, and a golfer discovered the nest with three eggs therein. The officials of the course, immediately closed the bridge, and the golfers must walk through the ravine to the next hole. Why this regard for the birds? Let us look at Deuteronomy 22:6f "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young, etc." I do not suppose the Country Club officials were familiar with Deut. 22:6 but a social custom had been developed through the centuries, based upon this Old Testament ethic.

3. The ethical life of a people is a thing of complex and composite character. It is fed by many streams. Each individual and every social group makes its contribution. Economic, political, social, and religious forces all combine and are inextricably interwoven in the production of ethics, but having said this we would be unfair to the Hebrew people, and the Old Testament, if we did not say that they possessed a peculiar genius for ethics and religion, and have set the example for many of our ethical programs. Their unique contribution came through making the moral law the will of a personal God, a personal Father. Of course, their greatest contribution to ethics and religion was Jesus, Himself, and we shall study His contribution to ethics, in another place in this paper.

4. I was very much interested in a statement that George Foot Moore made in his Volume II on Judaism, page 83. He said, "By an ingenius conceit it has been reckoned that Moses gave to Israel as many positive commandments as there are numbers and organs in the human body, namely, (248) and as many negative commandments as there are days in the solar year, or (365) a total of (613) commandments. He states further, that David compended these commandments into (11) and gives reference to the 15th Psalm. Isiah reduces them to (6) Isaiah 33:15, and Micah to (3) Micah 6:8, Isaiah in 56:6 reduces them to (2) and Amos to (1) in 5:4 "Seek me and live." Habakkuk 2:4 says, "Righteous man shall live by his faithfulness" and Romans 1:17 and Galatians 3:11 says, "The Just shall live by faith."

a. "The Law, in a nut shell, in these summaries is solely moral."[1]

b. The fundamental conditions of social stability are to be found in the admonitions of the texts to which we have made reference.(Zech.8:16) " These are the things that ye shall do; speak ye every man the truth to his neighbor; execute the judgement of truth and peace in your gates." and Micah 6:8.... " And what doth the Lord require of thee,but to do justly, and to love mercy, and to walk humbly with thy God." Someone has called Micah 6:8 the "Golden Text" of the Old Testament. Indeed it seems to me, that we have here the essence of the whole law. If we comply with Micah 6:8 we shall meet the requirements of any moral code. We feel justified in saying that Jesus in His "Golden Rule" Therefore whatsoever ye would that men should do unto you, do ye even so to them, Matt.7:12." did not reach any higher ethical standard than does Micah 6:8.

Justice,truth and peace are the fundamental requisites to any stable, moral order. We find justice in all parts of the Bible, and it is the fundamental virtue on which human society is based. Justice to God, and justice to our fellowman will give us a godward, and manward approach to religion and ethics, and it seems to me that this is the ultimate in ethics.

This is the teaching of Jesus in the sermon on the Mount. Matt.chapters 5-7. We shall study this sermon in another connection.

1. Moore,George Foot. Judaism Vol.II.p.84.

5. Decalogue.

The decalogue marks the beginning of the codification of Israel's moral precepts. We are safe in saying, I think, that all of the commandments are essentially moral requirements. We have, of course, both civil and ceremonial laws in the decalogue. In these restraints; we discover that at this period they were a long ways from the law of love, and brotherhood, which we emphasize in Christian ethics, but nevertheless, it was a beginning, and the lofty ethical ideals contained therein, which influenced the prophets, and carry over into New Testament ethics, are the basis for our present moral codes. It seems that all that is unique in the ethics of Israel had its inception in the Mt. Sinai covenant. Christianity has been the recipient of these fundamental precepts, through the medium of the Jewish people. As we have seen already, the supernatural revelation of these laws, made them more effective for the followers of Moses. This belief, obviously elevated Moses to a very worthy place in their affection, as a leader, divinely appointed. The place of Moses in the religion and ethics of Israel cannot be overestimated. Being the founder of the oral teaching or Torah, which became the basis of the Pentateuch, he was a direct consequence of the connection of religion with morality. 1

1. Montefiore, Hibbert Lectures, p 65

N. Scriptures.

1. The thought and conduct of the people of the world have been moulded by the Hebrew Bible. The standards found therein have been considered the standards of Yahweh, and for this reason have been profoundly influential in controling conduct. "This book of the law, shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous and then thou shalt have good success." (Joshua 1:8) This sentiment has been attached to the whole Bible, and the effect it has had on morality cannot be overestimated. Little wonder some one has said, "Holy Bible, book divine, precious treasure, thou art mine." There is little doubt, but what the sources of Jewish ethics, are to be found in the Bible, particularly the Pentateuch.

2. The beginning of Judaism, which came after the Exile, is connected with Ezra, the priest and scribe, who came from Babylonia with the book of the law of Moses, (Ezra 7, 14, 25f).

George Foot Moore says, "There was no conflict between the legal development, and the priestly or judicial....in a religion which had inherited, as Judaism did, sacred scriptures of various kinds which were all believed to embody divine revelation (Torah), in which God made known his own character and His will for the whole conduct of life."[1]

1. Moore, George Foot. Judaism Volume II p 18

"They made love to God the one supremely worthy motive of obedience to His law: and found in Exodus 34:6f, not only the character of God revealed as ' merciful and gracious, long-suffering, abundant in loving kindness and truth, but in the imitation of these traits, they saw the ideal human character.

3. I cannot refrain from giving a quotation from Paul, at this point. Philippians 4:8 "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It is not just an accident that Paul would use such terms to address his audience, who were not all gentiles, by any means. The hearers were familiar with the Old Testament precepts along these lines, and of course our friend Paul was a Hebrew of the Hebrews. We can rest assured that he was familiar with the Old Testament precepts. His letter to the Galatians, chapter 5 and verses 22-23, also give us the same impression "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and against such there is no law." Certainly there is no law against these, but Paul knew that the law, and its subsequent teaching, had indicated these very things, as fundamental in any society.

"Nehemiah 10:29-40 records the compact which the nobles and the people entered into, 'to walk with God, and in His law, which was given by Moses, the servant of God, etc."[1]

1. Moore, George Foot. Judaism Volume II p 30

They were loyal to God who supremely worthy of being of obedience to His law; and today as Christ's disciples, not only the character of God reveals an ' merciful and righteous, long-suffering, abounding in loving kindness and truth, but in the imitation of these traits, they may be ideal human observers.

5. I cannot refrain from giving a quotation from Paul, on this point. Philippians 4:8 "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It is not just an accident that God moreover has been pleased to address His disciples, who were not all prophets, in any manner. The Hebrews were familiar with the Old Testament prophecy about these lines, and of course our friend Paul was a member of the Sanhedrim. He was most assuredly that he was familiar with the Testament prophecy. His letter to the Galatians, chapter 5, verses 22-23, also gives us increase conversation "but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and against such there is no law." Certainly there is no law against these, but law over the law, and the supreme-court in nature, has indicated these very things, as fundamental in any society.

"Nehemiah 10:29-31 records the covenant which the rulers and the people entered into, 'to walk with God, and in his law, which was given by Moses, the servant of God, etc.'"

1. Moses, Master Poet. Indian Volume II p 23

"The characteristic thing about Judaism is that it conceived itself as a revealed religion. God had not only made Himself known to men, but had given them in His two-fold law, a revelation of His will for man's whole life."[1]

4. The law that He gave in its manifold application covered all of man's relations to God and to his fellows. Jewish wisdom was fundamentally a religious ethic. "Its first principle, its mainspring and motive, was ' the fear of the Lord' and its normative principle was the law of God that was revealed in the scriptures."[2]

5. The books of the Bible were called the Holy scriptures, and were separated from all other writings. 2 Timothy 3:15 f gives the attitude of the New Testament toward the scriptures. "And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It must be remembered that Paul was here referring to the Old Testament, for there was no New Testament when he wrote this letter to Timothy. We see then, that the Old Testament influenced the New Testament writers, and in this case we have the evidence that the most prolific writer of the New Testament was impressed with the divine inspiration of the holy scriptures.

1. Moore, George Foot. Judaism, Volume II p 235
2. Ibid., p 38

"The unfortunate thing about Atkins is that he regarded itself as a revealing religion. God had not only made himself known to men, but had given them in His Son-Jesus, a revelation of His will for man's whole life."[1]

4. The law that Fr Gore is his quantitative exposition accused all of man's relations to God and to his fellows. Jewish writers had invented really a religious vision. "His first principle, life overspreading and active, was 'the rules of the Lord' and his normative principle was the law of God that was revealed in the scriptures."[2]

5. The books of the Bible were called the Holy Scriptures, and were separated from all other writings. Timothy Dwight gives the attitude of the Testament toward the scriptures. "And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

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1. Moore, George Foot. Judaism, Volume II p 233
2. Ibid., p 66

6. The content and meaning of all scriptures, according to the Jewish concept is "God has revealed what He has chosen to make known of His character and His ways, and what He requires of men in their relation to Him and to their fellows." (Heb. 1:1)[1]

"Jewish teachers found in all parts of the scriptures their own worthiest conceptions of God's character and man's duty."[2]

"The Torah includes all that God had made known of His nature, character and purpose, and of what He would have man be and do." (Deut. 4:1-20)[3]

The belief that the Torah included all of these elements, obviously, made it invaluable to the Jewish people. Of course, we believe that God has other ways of revealing Himself, but we should not let this detract one iota from the value of the Torah, for the Jews.

"This legal system combined the ritual prescriptions with the demand for righteousness, and made the ritual a true means of grace. By keeping within the law men were continually reminded that God was Holy."[4]

Duty, piety, goodness, righteousness, holiness, all these are synonyms for the conception, 'fulfilment of the law' in Matthew 5:17, where Jesus said, "I am not come to destroy the law but to fulfil it." Whatever our attitude toward the abuses of the legal system, Jewish and Christian scholars agree

1. Moore, George Foot. Judaism Volume I. p, 248
2. Ibid., p 249
3. Ibid., p 263
4. Scott. The Gospel and its Tributaries, p 35

6. The content and "morals" of all sanctions, according to the Jewish concept is "not the revealed will of God chosen to make known of his character and his ways, but rather the reasoning of men in their relation to God and to their fellows." (Ibid. p.41)

"Jewish teachers found in all parts of the scriptures their own worldly conceptions of God's character and nature."[2]

"The Torah included all that God made known of His nature, character and purpose, and of what He would have man be and do." (Ibid. 41-42)[3]

"The belief that the Torah included all of these elements obviously made it the ideal to the Jewish people. Of course, we believe that God has other ways of revealing Himself, but He should not let this darkest age lose from the veins of the Torah for the Jews.

"This legal system included the ritual prescriptions with the demand for righteousness, and made the ritual a true means of grace. By keeping within the law men were continually reminded that God was holy."[4]

Duty, piety, goodness, righteousness, holiness, all these are synonyms for the concession. 'Fulfillment of the law' in Matthew 5:17, means Jesus said, "I am not come to destroy the law but to fulfill it." Throughout our writings towards the aspects of the legal system, Jewish and Christian scholars force

1. Moore, George Foot. Judaism Volume I. p. 240
2. Ibid., p 240
3. Ibid., p 250
4. Scott. The Gospel and its Fulfillment, p 20

that the essential elements of Christianity were in the law. It is true that Christianity put a special stamp upon everything that she received, but we are interested in this thesis to discover wherein she is indebted to the Jews for what she received, not what she did after she received it. Our personal feeling, of course, leads us to say that the legal system apart from the Christian stamp would be wholly inadequate for us. This one thing is certain; the law with all its limitations had deepened the moral sense of the people.

O. Moral phenomena in Old Testament outside the Codes.

1. Categories of Good and Evil.

In Genesis 3:5 "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." We have the first mention here of the categories of good and evil.

2. But as we have seen earlier in this paper the Old Testament morals are quite evident among the patriarchs and sages of the earlier Hebrew period. Biography is always interesting, and highly instructive. The biography of many of these Old Testament heroes is often very concise, but designed, I am sure, for our spiritual advantage. I presume we should strive to emulate the excellencies of their character, and avoid their errors. For example, Enoch, "Walked with God for 300 years," (Genesis 5:22). This implies fellowship, comradeship with God. What an influence such a life would have upon the Hebrews, as it does with us. No wonder the New

Testament recognizes the piety of this and other Old Testament heroes of the faith. (Hebrews 11:5) By faith Enoch was translated that he should not see death.... for before his translation he had this testimony, that he pleased God." Scholars are divided concerning the author of the New Testament book of Hebrews, but regardless of his identity; we can discern his knowledge of the Old Testament, its laws, practices, customs, ceremony, and ritual, as well as its heroes. "By faith Enoch" had fellowship, communion, with God. His whole attitude of life was geared to the principles of God, and we should be desirious of classification as heroes of the faith.

These Old Testament characters, many of them, did things that according to Christian moral standards, would be considered unethical, but on the other hand the explicit obedience and faith, as exemplified in Enoch, Abraham, and Samuel, show high moral standards, even at that early period. We read of truthfulness, falsehood, merit and blameworthiness, long before Moses and the legal codes.

P. PROPHECY AND ETHICS.

1. Of course this thesis would not be complete without making a study of the greatest of Jewish moralists. We find the greatest similarity between the prophets and the teaching of the New Testament, particularly in Jesus. In a very real sense Jesus was the continuation of the prophetic element of Judaism rather than the priestly function.

2. Just before the prophets, the morality of Israel was at a very low ebb. The prophets bring grave charges against the officials, and the aristocracy. A study of the conditions of Israel, at the time of the prophets would be interesting and highly instructive. It would be helpful to make a psychological study of the prophets themselves, but that is beyond the scope of this Thesis.

We can; however, draw a few general conclusions. The prophets and not the priests were the great moralists of Israel. There was a ritual morality, carried on pretty largely by the priests, but we are interested in the prophets as the great moralists.

They were preachers of personal righteousness. If one did not know the content of Micah 6:8, and should hear some one quote it, "What hath God required of thee but to deal justly, love mercy, and walk humbly with thy God." he would classify it as a statement made by Jesus in the Sermon on the Mount, if he was familar with the New Testament writings. The prophets were advocates of the rights of man. They were apostles of Hope.

3. Scott says, "The aim of the prophets was to clear away the debris of mere ceremonial and rebuild religion on a purely ethical basis. In doing this they merely subordinated ritual to the great ethical demands."[1]

1. Scott, The Gospel and its Tributaries, p. 30

4. The importance of the prophets in Israel, rests upon their insistence upon social and individual righteousness. It is true that the early prophets, preached more of a social or national message, but the individual element was not lacking, and this received the greater emphasis later on. It is the ethical element, which formed the very heart and core of the prophetic message, that makes the prophets mean so much to Christian moralists.

Along with the prophetic message came the codification of the Jewish law, and these two, together, form the foundation and most of the superstructure of Jewish religion. It is no wonder that Jesus is considered in some circles, one of the prophets for much of His preaching is similar to the high ethical quality in the preaching of the prophets.

According to Renan "Elijah and Elisha formed the beginning of the chain which after 900 years, found the lost link in Jesus."[1]

"Amos introduced a religious renaissance, whose most important factor was a change of emphasis from ritual exactness to approvable character, as the significant expression of religion. He and the other prophets insisted that Yahweh demanded moral conduct."[2]

As we have already stated in another connection: Micah summarizes the vital message of Isaiah into a single, but noble declaration of religious duty.[3]

1. Myers, History of Past Ethics, p145
2. Sanders, History of the Hebrews, p149
3. Micah, 6:8

5. The eighth century prophets create a unique ethical literature. They took the traditions and myths, and moralized them. Their idealism moves on a high plane. We see this idealism in many portions of the books which bear their names, a few references will suffice, at this point. (Amos 3:10, 5:11-12, 5:22-24 and 8:5-6, also Hosea 6;6, 4:13, 7:4, Isaiah 2:3-4, 1:11-14, 1:17 and Micah 4:1-3 and 6:8, and Amos 5:21)

a. Amos was the first of the eighth century prophets, and began his preaching about 765 B. C. He found the nation very prosperous, and expecting the 'Day of Jehovah' to be a day of triumph. Amos interpreted the day as one of doom; that would come upon the people because of their sin. Amos 5:18-20 "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light, etc."

Amos was also a protagonist of the poor. He was preeminently a preacher of righteousness and justice, Amos 5:11,f "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vinyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 2:7, 8:6, etc. preach the same message. All this is a direct violation of the Code of the Covenant, a recognized law of the land.

We see a close relationship between the things that Amos accuses the people of doing, and that which Job in chapter 31 said he had not done, we see here, the influence of the covenant code on both of these men, and of course, we can see it through all scripture, both Old and New Testaments.

Amos then made ethics the supreme concern, and in Amos 1:3-5, 1:6-8, 1:13-15 and 2:1-3 we get a universal touch on ethics. It is not for Israel alone.

b. We shall now look at Hosea, who came upon the scene very shortly after Amos. We see the influence of the Covenant Code upon Hosea when he decries adultery, in 2:5 and 4:2, murder in 4:2 and 6:8. He also deplores the lack of truth, mercy and knowledge of God. In 4:2 he condemns perjury, 10:4 theft, and 4:18 drunkeness. He criticises the practice of oppression in 12:7. We see his close relation to the other eighth century prophets in his declaration that Yahweh wants righteousness, justice, loving-kindness and mercy, and faithfulness, in 2:19-20 "I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

c. Let us take a look at the social message of Isaiah who was a prophet from 740 to 701 B. C. Isaiah had a very difficult national problem, and consequently he was more of a social prophet, a national prophet than an individualist. During his preaching years, the nation was confronted with Syro-Ephraimitish war (735-734 B. C.) the fall of Damascus (732 BC) ,

the siege and fall of Samaria in (721BC) Sargons' campaign in (711BC.) and Sennacheribs invasion of Judah in (701 B. C.). While Isaiah was close to the court, he was also a friend of the proletariat. Isaiah 1:16-17 is indicative of his interest in the poor." Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow." We see here again, the influence of the Covenant Code, which Jesus came "not to destroy, but to fulfil. " (Matthew 5:17)

d. When we study Micah we see that he is full of social and ethical passion. "The people of the eighth century were not deficient in religion; their need was rather for a richer and more humanized religion."[1] Micah, along with the other prophets, uses the authority and power of an ethical God to support and reinforce their demands for social conduct. We see the influence of the Code of the Covenant on Micah in his interest in the poor and oppressed. Micah 2:1, 2:9, 2:8, 3:2, etc.

"The prophets were idealists, but the ideals which they cherished did not die with them, but continued to be the inspiration of succeeding generations."[2]

6. Seventh Century Prophets.

a. Jeremiah was the leading prophetic light of the seventh century, and deserves much more attention than we can give him. He was opposed by his generation

1. Smith, J. M. Powis. The Moral life of the Hebrews, p 98
2. Ibid., p 99

because of his attitude toward the dominant world power of this period. Jeremiah knew that his little nation could not compete with Babylon, from a military standpoint, and he urged them to submit to the Babylonian demands. They imprisoned him for his pacifistic tendencies. Jeremiah made a great contribution to our religious and ethical background, as illustrated by Jeremiah 7:4 f and 7:21 f. I quote 7:23 to show the rich moral and ethical message of Jeremiah "But this thing commanded I them, saying, obey my voice and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."

7. Deuteronomic School.

The Deuteronomic code is found in chapters 12, 26 and 28; it represents ideals crystallized into statutes. Moore says, "Deuteronomy is much more than a book of laws; it is the quintessence of the prophets, a movement of Hebrew religious genius, and a chief corner stone of Judaism."[1]

The motive of goodness in Deuteronomy is a reward for piety; this is characteristic of all scripture. We see it in a number of places: Deut. 4:1, 4:40, 5:16, 6:2, 11:20, 12:25. Judaism also recognized the merit of good works. The Old Testament is supported in this reward and punishment theory by the Apocrypha books. Syra-Baruch 24:1, Esdras 7:7, 8:33-36 and Tobit 4:8 will illustrate. The New Testament uses the idea in many places, the following will illustrate: Mt. 19:21, Mk. 10:21, Mt. 6:1, 6:18, 10:41, Luke 6:35, etc.

We see then that the Hebrews clearly taught that if folk were good; the Lord would bless them in this life, and if they disobeyed His laws; they would suffer. There was also an element of future reward and punishment.

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8. The Exile.

In 597 and 586 B.C. there were two invasions of the Holy City, and many of the Jews were taken captive by the invading Babylonians. For sixty years they were located on the canal Chebar in Babylon. This experience changed their whole attitude toward their exclusive relation to Jehovah, and His preference for them. It raised the problem of suffering, for Jehovah's people, and their Temple was taken from them and destroyed. This was indeed a revolutionary experience in the religious and ethical history of the Jews. We shall make a brief study of this period.

Strange as it may seem the exile experience of Israel purified and deepened the moral consciousness. They did not lose faith in Yahweh, but attributed the cause of their down-fall and subsequent exile to their own sin. While on the canal Chebar, they became more and better grounded in their ethics, and monotheism. The individual aspect of morals, rather than corporate responsibility began to emerge during this period. The preachment came from Ezekiel,[2] and particularly Deutero-Isaiah, that Yahweh's favor was conditioned by absolute righteousness. The emphasis was placed as never before upon ethical monotheism.[1] These exile prophets reputed the doctrine of collective responsibility, and we see a new slant upon morality, when it becomes an individual matter.

1. Isaiah 44:6, 44:24, 45:5 and 46:9
2. Ezekiel Chapter 18.

E. The Exile.

In 587 and 586 B.C. Judah were the invaders of the Holy City, and many of the Jews were taken captive by the invading Babylonians. For sixty years they were treated as the second Empire in Babylon. This experience has by their social critics marks their exclusive relation to Jehovah, and its permanence for them. It raised the problem of suffering, for innocuous people, and their Temple was taken from them and destroyed. Babylonia indeed a revolutionary experience in the religious and ethical history of the Jews. It marked a period of study of this period.

Remember in mind the exile experiences of Israel's political and economic and religious. They did not lose faith in Yahweh, but attributed the cause of their misfortune and suffering not exile to their own sin. Prior to the exile theory, they became more and better grounded in their ethical convictions. The individual was more, rather than incorporation responsibility rests on each, during this period. The prophecy came from Israel, who particularly Deuteronomic, this idea's from the conditions of economic rightness. The Jehovah was placed as moral governor upon ethical monotheism. Judaism with prophets reduced the importance of religious responsibility, and he was a God about upon morality, who it becomes an institutional matter.

1. Isaiah 40:9, 41:25, 42:1 and 43:9
2. Davies Hebrew 12

The great moral responsibility, as an individual matter, in the New Testament, seems to be a prolongation of ideas that were present in Israel, but particularly so, in Judaism. A few references will support this contention.[1]

Q. POST-EXILIC.

1. After the exile, we have a period during which the Levitical law predominates and triumphs. It was a case of ritual morality, and it was all right, in part, but it was observed to the letter, while certain moral obligations were neglected or flouted. It is little wonder we hear Jesus say, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone."[2]

Jesus had no objection to ritual morality, as such, He wanted them to put 'first things first' that is all.

2. Temple and the Law.

After the exile, when the emphasis was put upon the Temple, and the Law, there was need for priests, to carry out the sacerdotal elements of their religion, and if the Law is to be made available for all in the Temple, Synagogue, and in the Jewish home, there must be scribes. There were no printing presses, of course, and the office of scribe was very important. Sacrifice says Myers, "was gradually symbolized and spiritualized. This system, thus transformed became the great inspirer of ethical sentiment, and a unique vehicle of moral instruction."[3]

1. 1 Sam. 16-7, Ps. 7:9, Ps. 24:3-4, Ps. 51:17, Ps. 139; 2,3,23 Jer. 17:10 and Jer.31:33
2. Matthew, 23:23
3. Myers, History of Past Ethics, p 139

The great moral responsibility, as an individual matter, in the New Testament, seems to be a projection of ideas that were present in Israel, but particularly so, in Jesus. A few references will support this conclusion.

g. Most-Hated.

1. After the exile, we have a period during which our Levitical law predominates and triumphs. It was a time of ritual morality, and it was all right. In part, but it was occasioned to the letter, while certain moral obligations were neglected or flouted. In a little manner we hear Jesus say, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."[2]

Jesus had no objection to ritual morality, as such, he wanted them to put "first things first" that is all.

2. Temple and the Law.

After the exile, when the temple was put upon the Temple and the Law, there was need for priests, to carry out the ancestral elements of their religion, and if the law is to be made available for all in the Temple, Synagogue, and in the Jewish home, there must be scribes. There was an ritualistic pressure, of course, and the office of scribe was very important. Scarlice says there, "was gradually crystallized and spiritualized. This system, then transformed Judaism into the pressure of ritual contentment, and a unique vehicle of moral instruction."[3]

1. I Sam. 1:7, 23, 1:3, 1a. 24:3-4, 1a. 21:17, 1a. 1:3; 2:1, 2a. Ler. 1:13 and Ler.21:2a
2. Matthew. 23:23
3. Sperr. History of Jewish Writers, p 139

In Isaiah the 58th chapter, we are told that the true fast consists exclusively in moral well-doing. In the book of Jonah, we discover that the people of Nineveh were saved, not because they fasted, and covered themselves with sack-cloth and ashes, but because they repented of their evil way, and turned unto Yahweh.

3. The Synagogue.

After the exile, and the dispersion of the Jews; a very great need was felt for a place to worship, outside of Jerusalem, and outside of the Temple. The Synagogue was the answer, which came into vogue about the time of Ezra. It was the precursor of the church. In these Synagogues, the Torah was read and explained. The folk found a communal place for prayer in the Synagogue, and in addition to the worship aspect, they were used as schools. Wherever there were as many as ten Jews, a Synagogue was established. They became powerful agencies for the promulgation of the faith. The effect upon the religious and ethical life was enormous. Christianity and her apostles, used these Synagogues for preaching purposes, yes, Jesus preached in them.

The debt of Christianity to the Synagogue is immeasurable. Certainly, much of our worship service today, including the church building itself, is taken over from these Jewish meeting houses. The homily and sermon can be traced, for their origin, to the Jewish Synagogue.

In Italy, as with Indian, we are told that the true Yogi associate especially in sound well-being. In the book of Joob, we discover that the people of Uland, Joob, not merely the Jews, had covered themselves with sack-cloth and ashes, but whenever they repented of their evil ways, and turned unto God.

2. The Yoga cause.

After the exile, and the dispersion of the Jews, a very great deal was left for a place to worship, outside of Jerusalem, and outside of the temple. The Synagogue was the answer, which came into being at the time of exile. It was the direct cause of the Sabbath. In these Synagogues, the Torah was read and explained. The Jews formed a central place for prayer in the same town, and in addition to the worship service, they read the Torah. Therefore there was a demand for the Torah. Ezra's work was so outstanding, that it became powerful agencies for the preservation of the Torah. The effect upon the religious and cultural life was enormous. Spiritually and for agencies, such Synagogues for prophetic purposes, Ezra, Jesus preaches in them.

The cause of Christianity to the Synagogue is important. Especially, much of our church service today, including the church building itself, is taken over from those Jewish worship houses. The beauty and sermon can be traced, for their origin, to the Jewish Synagogue.

So, for the education of its people in principle and practice of its religion, Judaism had two important institutions; the outgrowth of religion itself, and they were the Synagogue, and the school. Of course, the school was operated in connection with the Synagogue. Luke 13:10 f, gives an account of Jesus teaching in the Synagogue, "And when He was teaching in one of the Synagogues on the Sabbath, etc" Acts 13:15 f gives an account of Paul preaching in the Synagogue, "And after the reading of the law and the prophets, the ruler of the Synagogue sent unto them saying, 'Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoned with his hand saying, "Men of Israel and ye that fear God, give audience". After this introduction, Paul appealed to his hearers on the basis of what God had done for their fathers in Israel. The Synagogue with its services was unique in its moral and religious teaching. They had prayers, the scripture, the law and the prophets, were read from the scrolls. If a competent person was present, they had a homily. "Hear, O Israel, the Lord our God, the Lord is one" (Deut. 6:4) was an important text, used in these services. It is rather significant for Christianity that Jesus and Paul were trained in the Synagogue, and used them in their preaching. In Mark 12:29, we hear Jesus make a verbatim quotation from (Deut. 6:4). "And Jesus answered him, the first of all the commandments is, 'Hear, O Israel; the Lord our God is one Lord'".

George Foot Moore says, "The two comprehensive topics of the homily are piety and holiness toward God, and benevolence and uprightness toward men."[1]

1. Moore, George Foot. Judaism Volume I. p. 307

The Synagogue, with its services and school became a focal point in Judaism, and it made her a power, a spiritual power in the world. Here the morals and religion of Israel were drilled into all Jews from early childhood; here the law and the prophets, and the hope of Israel was reiterated, no doubt, with monotonous regularity. Jesus was brought up a good Jew, He attended the Synagogue, and along with the home, the Synagogue gave Him His training in religion and morals. The contribution of the Synagogue to Christianity is invaluable. Indeed, these places of worship and teaching became the cradle of Christianity.

R. Ethics and Sin.

1. Ethics takes full account of sin. "It is not supposed that a good life can be lived unless moral evil is renounced by a penitent heart. The fountains of conduct are considered to have need of cleansing."[1]

a. New Testament ethics insists there is a certain technique for this cleansing, and the first step is repentance. Matthew 3:1-2 is the first suggestion, "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, 'Repent ye: for the kingdom of heaven is at hand." In Luke 13: 3 we find Jesus saying, "I tell you Nay: but, except ye repent, ye shall all likewise perish."

Repentance was really the burden of John's message, and we find both Jesus and John assuming that their hearers know what repentance is. (Luke 3:10, Mark 1:4, etc.) We also find Paul preaching repentance, Romans 2:4, Acts 2:38, 3:19f, and Acts 17:30)

1. H.B.D. p 242

The Synagogue, with its ministers and officers represents a local power in Judaism, and it made her a power, a political power in the world. Here the morals and religion of Israel were distilled into all-love from merely righteous; here the law and the prophets, and the hopes of Israel were integrated. In Christ, with wonderful reminiscence. Jesus was brought up in your fam. He attended the synagogue, and also with the gone, has Hosanna eye was his training in religion and morals. The contribution of the synagogue to christianity is invaluable. Indeed, these pieces of capable and inspiring message the crisis of christianity.

B. Ethics and Life.

1. Christ never full answers of life. It is not supposed that a good life can be lived unless moral evil is conquered by a definite event. The foundations of morality are considered to have need of strengthing.[1]

2. Now religious ethics implies there is a certain technique for this strengthing, and the first step is repentance. Matthew 3:1-2 is the first sermon. "In those days came John the baptist, preaching in the wilderness of Judea, and saying, 'Repent ye: for the kingdom of heaven is at hand.' In Luke 13: 2 we find Jesus saying, "I tell you Nay: but, except ye repent, ye shall all likewise perish."

Repentance was really the content of John's message, and he fine with Jesus and John assuming that their hearers knew what repentance is. (John 3:10, Mark 1:4, etc.) We also find that preaching repentance, Luke 5:8, Luke 3:8, 3:10, and John 17:20)

1. L.S.B. p.287

b. Although there is no specific name for repentance in the Old Testament, we see the influence of that literature, and the influence of the prophets upon the New Testament, and its message of repentance. Isaiah 55:7 "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 1:16f, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." We see then, that the idea was very prominent in the Old Testament. For the prophets it was a turning back to the allegiance and obedience of God. They had a conviction that moral and religious evil was the result of falling away from God and His righteousness. This seems to be identical with the New Testament concept. Jesus, John, Paul, and other New Testament writers were familiar with the law and the prophets, as well as the writings, therefore, we believe that there is ample evidence for Jewish roots in the New Testament idea of repentance, which means so much to the ethical life of its hearers.

2. Religion and morals being so closely related, the next step in attaining ethical standards of living would be what Jesus calls, "the new birth", John 3:3 "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." We believe that Jesus's conception of the kingdom was both present and future, and the requirements for membership, in either the present or future kingdom involved religion and ethics. I do not presume to mix religion and ethics in this discussion; they mix themselves.

4. Likewise there is no specific mention of vegetarianism in the Old Testament, we see the influence of that literature, and the influence of the prophets upon the New Testament, and the meaning of repentance. Jesus said: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7. "Now you, were you alone, put away the evil of your hearts from before mine eyes; cease to do evil." We see then, that the Law was very prominent in the Old Testament. For the prophets it was a strong cause to abhor idolatry and oppression of men. They had a conviction that moral and religious evil was the result of falling away from God and His ordinances. This seems to be identical with the New Testament concept. Jesus, John, Paul, and other New Testament writers were familiar with the law and the prophets, as well as the writings, therefore, we believe that there is ample evidence for Jewish roots in the New Testament idea of repentance, which means so much to the ethical life of the Baptists.

5. Religion and morals were so closely related. The Jewish idea in retaining ethical standards of living would be what Jesus said, "the new birth", John 3:3. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." We believe that a-such conception of the kingdom was both present and future. The requirements for membership, is either the present or future kingdom involves religion and morals. I do not presume to give reflection and emphasis in this discussion; they are tremendous.

The earliest known expressions of this new birth emphasizes a profound moral principle within man. Ezekiel 11:19-20, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." This same idea can be seen in Ezekiel 18:31, 36:25-27, also in Jeremiah 31:31-34.

It does not make any difference what the process is called; the principle is the same, and I cannot help but think the Old Testament influenced the New Testament in this regard.

It must be remembered that John was not a Christian; as a matter of fact, Jesus was not a Christian, although His principles, and His teachings resulted, inevitably, in an organization that took their name from His Title; He remained a member of the Synagogue, and a member of Judaism. Jesus and John the Baptist were good Jews. Therefore, we believe that their message on repentance and the New Birth was primarily from the Jewish background. We will admit, however, that the New Testament idea had the Jesus's stamp, which made it a little more unique perhaps, at least from the Christian viewpoint.

3. Holiness.

After the New Birth, the New Testament urges a life of holiness which is filled with ethical principle.

This material bears expressions of this new birth and
emphasizes a profound moral principle which was. "Behold
it is-so, "And I will give them one heart, and I will put
one a new spirit within you; and I will take the stony
heart out of their flesh, and will give them an heart
of flesh. That they may walk in my ordinances, and keep
mine ordinances, and do them: and they shall be my
people, and I will be their God." This verse has been
the text in Ezekiel 11:19, Heb-8:7, also in Jeremiah
31:31-34.

It does not make any difference who's the prophecy
is called; it principally the word, and I cannot
help but think the old testament influenced the New
Testament in this regard.

It must be common sense that Jesus was not a Christian;
as a matter of fact, Jesus was not a Christian, although
the principles, and the teachings resulted, inevitably, in
an organization that took their name from His title: He
commanded a member of the Sanhedrin, and a member of Pharisees
came and took the bodies were lost from. Therefore, we
believe that their morals on repentance was the New birth
not strictly from the Jewish backgrounds. We will quote
Hayes, that the Pharisees like was the Jesuits of
which were in a little more active exchange, as leaders from
the Christian standpoint.

4. Holiness.

After the Jew church, was the Pharisees a sect
of religion which in their own several minds

a. The Christian standard of ethics, of course, is Jesus, who overcame evil, and lived without sin. He was a perfect pattern. 'Tempted in all things, as we are, yet without sin! The perfect resistance of Jesus is exemplary for us, and while we cannot attain His perfection, we can strive to approximate Him. The epistle of the Hebrews, makes Jesus, our great High Priest, who became subject to our limitations and infirmities, in order to be the better able to sympathize with us, and help us. Jesus lived on the bosom of the Father, and His chief concern was to do His Father's will, and to help His brethren. We are safe, when we follow this perfect example, Jesus Christ.

The kindliness of God; His great love for us, in the giving of His own Son; heaven's richest treasure, as a sacrifice for us, is the greatest incentive to holiness that we have.

b. Holiness has had many conotations, some of them bad, but for us holiness is synonomous with ethical perfection. This is the goal toward which all Christians are moving. When we cease to have our eyes upon the goal of ethical perfection, we cease to be Christian.

c. The so-called holiness code is found in Lev. 17-26. Its attitude toward women; treatment of slaves, protection of the weak and poor, sense of justice, and ethical motives of legislation, is very good, and approximates the Jesus's ethics in a fine way. Jesus quotes Leviticus 19:18, when He gave that great ethical admonition, "Love thy neighbor as thyself." (Mt. 22:39.)

a. The spiritual ignorance of mankind, or sinners, is cause, we overcome evil, and turn to about all. He was a divine nature. Occupied in all things, as we see, yet without that the perfect obedience of faith is exemplified for us. And while we cannot attain his perfection, we can follow in consistent him. The activity of our powers, cause, cause, our great aim [illegible] are answer to our limitations and infirmities, in order to be one nature only to whom we call us, and being us. Jesus lived on the ground of the Father, and his motive was to do his Father's will, not to gain his benefits. We are [illegible] follow this perfect example, Jesus Christ.

The kindness of God: His great love towards, in the giving of His own Son; Jesus's closest friendship for us, in the greatest incentive to not mere than we are.

b. Children can be very [illegible], some of them, for us [illegible] is [illegible] with spiritual perfection. This is our goal toward which all disciples are moving. Here we cease to have our eyes upon the goal of mental perfection, we stage in the [illegible].

c. The so-called [illegible] case is found in Luke. It's attitude towards women; treatment of slaves, [illegible] the rich and poor, [illegible] Christ, and spiritual motives of [illegible] Luke. In very good, and characterizes the Jesus's ministry in a [illegible] way. Jesus quotes Leviticus 19:18, when he gives that very spiritual commandment, "Love thy neighbor as thyself." (Lk. 20:32.)

Smith says, "The holiness code recognized the law of love, and if it had been given full sway, with its insistence on justice, it would have been ethically supreme."[1]

S. Messianic Kingdom.

1. The future.

Especially after the exile, the Jews recognized certain limitations in the present. They believed that the anomalies of the present would be explained in the future, in ends yet to be realized. One of the outstanding characteristics of our parent religion was the doctrine of hope. Dean Knudson says, "the most striking exhibition of the ethical idealism of the prophets is to be found in their teaching concerning the 'Day of Jehovah'. Yahweh is to establish His own kingdom among men."[2] They felt that Yahweh was leading them, that He had complete control of the events and processes of history; they interpreted history as a continuous vindication of right over wrong. They believed in a moral system of rewards and punishments. They believed that God would triumph, if not in this order, then in a better and succeeding order.

The religion of Judaism was dominated by a sense of divine purpose. God created the world, set it going, and in His good time, would bring it to an end. This idea was carried over into Christianity. This message of divine purpose working itself out in the events of time, and moving toward an end was an inspiring world view. All through the years, men have been controlled in their religious and moral activity by a belief in 'The day of Jehovah.'

1. Smith, J. M. Powis. The Morals of Israel, p 186
2. Knudson, Religious Teachings of the Old Testament.

Judaism had no speculation, no philosophy, but they had a good substitute in the Apocalypse. During the second century B. C. these Apocalyptists began advocating a complete overthrow of the present order, and the establishment of the kingdom of God. This type of literature was carried over into the New Testament period, and for four hundred years after Christ, it was a popular literary method. The New Testament book of Revelation, known as the Apocalypse of John, is the outstanding example, although there are other traces in the New Testament. This is just another heritage from Judaism. The prophets had foretold a glorious future when God would reign, and the baffling problems of the present, would be explained. Dean Knudson says, "The idea of a divine world plan, of a universal moral government, and of the coming of the kingdom of God was the unique creation of Israelitic genius."[1]

Jeremiah 31:33 f, gives us his idea of the new kingdom that is coming, "But this will be the covenant that I will make with the house of Israel; after those days sayeth the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

2. Messianic Hope.

a. The Messianic hope of Judaism had a twofold meaning,

1. Knudson, Religious Teachings of the Old Testament, p 357

first, a personal Messiah, and secondly, a Messianic age. In the Messianic age, we mean the broader belief in the coming of the Kingdom of God.

b. Some scholars think Judaism was influenced by a Persian expectation of a Messiah which had filtered into Babylon, and was acquired by Judaism while in exile. Be that as it may, one thing is certain, Christianity got her belief concerning the Messiah, and the Kingdom of God, from Judaism. Even though a part of the idea may have been borrowed, it had its native elements about it, and it is wholly consistent with the Jewish genius for religion, and religious beliefs. Messianic ideas were in the air, during the post-exilic period, and Luke, chapters one and two, shows the type of those who were "waiting for the consolation of Israel."

c. No people ever hoped so long or so patiently as did the Hebrew people. They had firm faith that the judge of all the earth would do right. "They were willing to wait for Him; however dark the present; the future was theirs. The best is yet to be. The golden age for the Hebrew people was always just ahead."[1]

d. This, of course, inspired men to earnest improvement. Christianity, from the first, was regarded as a fulfilment of this Messianic hope, and to this day maintains the same cheerful outlook, which it inherited from the Jews.

1. Angus, Historical Background of early Christianity, p 141

flight, a personal Messiah, and necessarily, a Messianic age. In the Messianic age, we seek the Messianic belief in the coming of the kingdom of God.

4. Some scholars think Jesus was influenced by a Persian appreciation of a Messiah which had filtered into Judaism, and was acquired by Jesus while in exile. So that as it may, one thing is certain. Christianity got her belief concerning the Messiah, and the kingdom of God, from Judaism. Even though a part of the idea may have been borrowed, it had its native elements round it, and it is wholly consistent with the Jewish quest for religious and religious beliefs. Jesus, in these words to the six, thinks the cost-exile period, and Jesus, consequently and too, shows the help of those who were "waiting for the consolation of Israel."

5. So people ever based so long or so patiently as did the Hebrew people. They had firm faith that the laws of all the earth would go right. They were willing to wait for him, however dark the present; the future was theirs. The best is yet to be. The golden age for the Hebrew people was always just ahead."

6. This, of course, inspirit Jesus to secure an interpretation. Christianity, from the first, was regarded as a fulfillment of this longsuffering hope, and to this day maintains the same theoretical outlook, which it inherited from the Jews.

I. Amos, Historical background of early Christianity, p. 141

e. Whatever may be said about other influences which came into Christianity, whether from the mystery religions on the one hand or Greek philosophy on the other, it is certain that the nerve of Christianity is spiritual. The key note of the message of Christianity is to have the Spirit of God poured out upon all flesh, and the establishment of His spiritual kingdom in the hearts of all mankind. This may be an improvement over Judaism, but the roots of the idea go back to Judaism.

3. Messianic expectation.

"The national, political expectation was an inheritance from prophecy. The principle feature was the recovery of independence and power, an era of peace and prosperity, fidelity to God and His law, justice and fair dealing, brotherly love among men, personal rectitude and piety. The external condition was to be a liberation from the rule of foreign oppression. The internal condition was to be a religious and moral reformation or regeneration of the Jewish people."[1]

We see this belief concerning the coming kingdom in Isaiah 9:2-7, Jeremiah 23:5, Hosea 3:5, Isaiah 11:1-9, Daniel 7:13, and we get some of it in the 110th Psalm.

4. Eschatology.

"Jewish eschatology is the ultimate step in the individualizing of religion, as the messianic age is the culmination of the national conception. Every man is finally judged individually and saved or damned by his own deeds."[2] Herein lies the moral significance of eschatology. It had

1. Moore, George Foot. Judaism, Volume II. p324
2. Ibid., p377

a profound influence upon character and conduct. The idea of judgement in connection with 'the day of Jehovah' was a stabilizing influence in the realm of morals. "The predominant moral interest of the Rabbis, in the last judgement, was in the individual retribution which awaits the Israelites."[1]

5. "Reward and punishment are the motives to which the mass of mankind is most amenable and the Jewish teachers, though well aware that they are not the highest, do not scruple on that account to appeal to the people."[2]

Judaism and Christianity both recognize the merit of good works. We see Jesus's attitude in Matthew 19:21. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven...." Other references on the same subject reflect the New Testament attitude. Mark 10:21, Luke 18:22, and God's reward in general, Matthew 6:1, 6:18, 10:41-42, Luke 12:33f, 1st Timothy 6:17-19.

The conceptions of retribution were deeply rooted in Judaism, and these carry over into Christianity, as we have seen from the above references.

When Jesus was asked the question, "What shall I do to inherit eternal life? He gave a Jewish answer, which is indicative of the influence of the decalogue upon Jesus. (Mt. 19:21, Mark 10:17, and Luke 18:18.)

1. Moore, George Foot. Judaism, Volume II, p 386
2. Ibid., p 89-90.

a perfect influence upon character and conduct. The idea of judgment in connection with "the day of judgment" was a stabilizing influence in the realm of morals. The predominant moral interest of the Bible, in the last judgment, was in the individual retribution which awaits the individual.[1]

2. "Reward and punishment are the motives to which the mass of mankind is most amenable and the Jewish teachers though well aware that they were not the highest, do not struggle on that account to expect to the end."[2]

Judgment and morality both characterize the world of good works. In one Jesus's sayings in Luke 10:31. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven...." Other references on the same subject reflect the New Testament attitude. Mark 10:21, Luke 18:22, and God's reward in general, Matthew 5:1, 6:1, 10:41-42, Luke 12:37, 14:14, Luke 6:17-19.

The conceptions of retribution were deeply rooted in judaism, but there entry over into Christianity, as we have seen from the above references.

When Jesus was asked the question, "What shall I do to inherit eternal life? He gave a Jewish answer, which is indicative of the influence of the teachings upon Jesus. (Mt. 19:21, Mark 10:17, and Luke 18:18.)

1. Foore, Jewish Cult. Judaism, Volume II. p 448
2. Ibid., p 88-90.

6. The apocalyptic literature of Judaism, Daniel, and Ezekiel, some in Jeremiah, and quite a lot in the apocryphal books have greatly influenced the author of the Christian apocalypse. The whole program of Revelation is an advent of the Messiah, and his reign on earth for a thousand years. Much of the material in this New Testament apocalypse can be paralleled in Daniel.

7. John the Baptist,who was a forerunner of Jesus, and the prophetic link between the Old and New Testament, thought himself to be simply a voice calling for preparation for the coming Judge. "He held to the general Israelitic character of the Messianic kingdom. He made it clear that repentance was the door to this kingdom and not a Jewish birth."[1] John thought the kingdom was to be in the future. "Repent ye for the kingdom....is at hand." Mt. 3:2

8.The core of the preaching of Jesus is the "Kingdom of God" idea. "Jesus was a Jew, born under the law, and was genetically united with the thoughts, life and hopes of Judaism."[2] The following references will suffice to show that Jesus had much to say about the kingdom, Matthew 12:28, Luke 10:11, Mark 4:26-29, etc. Jesus shared the viewpoint of the apocalyptists with regard to two ages, the present and the coming one. Mt. 12:32,"....but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mark 10:30 gives the same viewpoint.

9. Eschatological sayings of Jesus may be found in Mt. 16:27, 26:29, 19:28, etc.

1. Mathews. Messianic Hope in the New Testament, p 64-65
2. Ibid., p 67

6. The apocalyptic literature of Judaism, Persian, and Hellenistic, some in Jerusalem, and quite a lot in the eschatological texts have greatly influenced the manner of the Christian apocalypse. The whole process of development is a matter of the reading, and also taking no account for thousand years. Much of the material in this X-ray treatment apocalypse can be paralleled in Daniel.

7. John the Lambkin, who was a forerunner of Jesus, and the prophetic ministry between the OT and the Testament, thought also it to be simply a vague obligation for preparation for the coming judge. "He built upon the general Jewish expectation of the Messianic kingdom. He made it clear that repentance was the door to such kingdom and put a moral stamp upon the nature of the kingdom was to be in the future. "Repent ye for the kingdom....is at hand." Mt. 3:2

8. The core of the preaching of Jesus is the "kingdom of God" idea. "Jesus was a Jew, born under the law, but was generally united with the prophets, life and hopes of Israel." The following references will suffice to show that Jesus had much to say about the kingdom. Matthew 13, 25, Luke 10:11, Mark 4:26-29, etc. Jesus shared the viewpoint of the apocalyptists with regard to two ages, the present and the coming one. Mk. 10:30, ...nor whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mark 10:30 gives the same viewpoint.

9. Eschatological origins of Jesus may be found in Mt. 16:27, 25:31, 10:23, etc.

1. Matthew, Mesianic song in the New Testament, p 64-66
2. Ibid., p 67

10. With Paul, the basis of ethical appeal, is his assumption of the appearance of the kingdom, and the hope of sharing it. Romans 14:7 will illustrate. 1st Cor. 4:20 and Gal. 5:21 hold to the same viewpoint. For Paul the coming of the Messianic age and judgement was to be soon. 1st Cor. 7:29, 1st Thes. 4:15, etc. With all Christian writers Paul made ethics depend upon religion. Deep in his moral concept was the idea of reward and punishment, which were to be determined at the judgement. Paul was a Hebrew of the Hebrews, a Pharisee, as touching the law, blameless. Phil. 3:5, Acts 23:6. We have ample evidence, then, that this prolific writer of the New Testament was greatly influenced by the religion and ethics of his Hebrew fathers.

T. JESUS.

1. Scholars are pretty well agreed that, in the last analysis, the New Testament story, is the Jesus program. There may be some extraneous materials, but it all bears directly or indirectly upon Jesus, His preaching and His teaching. We have referred to Jesus and His attitude toward many issues, and have quoted Him on several subjects throughout this thesis. We have purposely arranged our materials, however, so as to give a rather comprehensive account of Jesus, and His ethical teaching in this one section of the paper. We believe that normative Christianity, and normative ethics are to be found in the Jesus program. We believe that a close adherence to the Jesus program of living, would be a panacea for the ills of the world. We also believe that Jesus inherited much of His program from His Jewish fathers, and will attempt to show that, in this section.

2. Jewish scholars claim Jesus as a true son of Israel, and as an additional evidence of the greatness of their ancestral faith, so that Judaism and essential Christianity have some things in common. Montefiore, on the acceptance of this conclusion has said, "In the future Christianity and Judaism will be able to shake hands over the sermon on the Mount, and the fundamental elements in the moral and religious doctrine of Jesus."[1]

3. We will admit that Jesus built, very largely, on a Judaic foundation, but we must not forget that Christianity makes a place for His superiority, over any one who has gone before. We see this in the epistle to the Hebrews; which is an apologetic for the superiority of Jesus over Moses, the Angels, Aaron, or the Levitical priesthood, prophets, and all persons save Jehovah, Himself. Hebrews 1:1-4 will illustrate, "God who at sundry times in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Being made so much better than the Angels, as He hath by inheritance obtained a more excellent name than they."

In the teachings of Jesus; they heard the voice of God talking with them.

4. King says, "Jesus 's teachings in a peculiar degree gives unity to the spiritual life in its conception of love as fulfilling all righteousness, and the obligation of universal love is peculiarly its contribution to the ethical thought of the world."[1]

5. Moore notes that, "Jesus's range of quotation and allusion is remarkably wide, embracing the Pentateuch, the prophets, Psalms, etc."[2] All this reveals notable intimacy with the scripture. We have noted already that Jesus was brought up a good Jew. He was taught the Scriptures in His home and in the Synagogue, and His frequent quotations does reveal an intimate knowledge.

6. Alan Hugh M'Neile, in his commentary on Matthew has prepared a table showing the quotations of Jesus in the book of Matthew, also some allusions to the Old Testament. We shall give an exhibit from M'Neile to show the great use that Jesus made of the Old Testament. The other books in the New Testament will probably show as many quotations. I am sure the other synoptic gospels would do so, any way.

1. King. The Ethics of Jesus, p 198
2. Moore, Judaism, p 289 Volume I.

Old Testament quotations, ascribed to Jesus.

Old Testament.	Matthew.
Gen. 1:27, 5:2	19:4
Gen. 2:24	19:5
Exodus 3:16	22:32
Exodus 20:12	15:4, 19:19
" 20:13 (14)	5:27, 19:18
" 20:15 (13)	5:27, 19:18
" 20:14 (15)	19:18

4. Mine eyes, James's teaching is a peculiar degree marked by the spiritual life in the expression of love and fulfilling all relationships, and the obligation of universal love is essentially the contribution on the ideal ideals of the world."

5. Here comes Mary, "Jesus's model of quotation and allusion is remarkably also, especially the Fourth Gospel, the Synoptics, Paulinism." All this reveals notable intimacy with the scriptures. We have noted already that Jesus was brought up in a good home. He was taught the scriptures in his home and in the synagogue. Jesus's frequent quotations does reveal an intimate knowledge.

6. Alan Cook Wright, in his Commentary on Matthew has interpreted this showing the quotations of Jesus in the book of Matthew, also some allusions to the Old Testament. He shows an exhibit from Matthew to show the Jesus use the Old Testament. He not is open in the New Testament will probably show the Holy Scriptures. I am more the other synoptic gospels could as so, any 3.

1. Ibid. The Books of Jesus, p. 120
2. Moore, Judaism, p. 238, Vol. 1.

Old Testament quotations: quotes to Jesus.

Old Testament.	Matthew.
Gen. 1:27, 5:2	19:4
Gen. 7:9	19:5
Exodus 5:10	22:32
Exodus 20:12	15:4, 19:19
" 20:13 (14)	5:27, 19:18
" 20:13 (15)	5:27, 19:18
" 20:14 (16)	19:18

OLD TESTAMENT.		MATTHEW.
Exodus	20:16 (17)	15:14
"	21:24	5:38
Leviticus	19:18	5:43, 22:39
"	24:20	5:38
Deut.	5:16	15:14, 19:19
"	5:17	5:27, 19:18
"	5:18	5:21, 19:19
"	5:19:20	19:18
"	6:5	22:37
"	6:13	4:10
"	6:16	4:7
"	8:3	4:4
"	19:21	5:38
"	24:1	5:31
Psalm	6:9	7:23
"	8:3	21:16
"	22:1	27:46
Isaiah	6:9	13:14-15
"	9:1-2	4:15
"	29:13	15:8-9
Zach.	13:7	26:31
Malachi	3:1	11:10

There are some more, and a number of allusions, but it seems to me these are numerous enough to convince anyone that Jesus was very familiar with the Old Testament Scriptures.

7. Jesus and His immediate followers, toward the so-called ceremonial law, WERE entirely orthodox. Matthew 5:18, "I came not to destroy the law but to fulfil." In the account of the cleansing the leper in Matthew 8:4 ".... Go thy way show thyself to the Priest, and offer a gift that Moses commanded, for a testimony unto them." We see the attitude of Jesus toward the Levitical law. Matthew 23:23, and Matthew 23:2 show how Jesus approved the rabbinical extensions like tithing of garden herbs, etc.[1] In Mt. 5:18-19 as we have suggested many times Jesus says, "One jot or one tittle shall in no wise pass away from the law."

If space and time would permit, we could have many pages of comparisons between the attitude of Jesus and the covenant code, on social relations. We have given an outline of the attitude of the code toward things, women, slaves, the family, usury, the poor, etc. In Jesus we find the same attitude, with the exception of the 'lex talionis' of the code. It is only fair to say that Jesus improved upon the law, where it was necessary, and like everything else that He borrowed from the Jewish fathers, He put His unique stamp upon it.

The ideal in the religion of Israel was a society in which all the relations of men to their fellows were governed by the principle, "Thou shalt love thy neighbor as thyself." Lev. 19:18. This is considered a rule of conduct in the New Testament, Gal. 5:14, Romans 13:8-10, James 2:8, and Jesus quotes this verbatim, in His great declaration concerning the great commandments, Matt. 22:36.

1. Moore, George Foot. Judaism, Volume I. p 9

8. In Matthew 22:36 and 37 Jesus gives us the essence of all His religious and moral teachings. At least, it seems that way to me. In response to the question of the lawyer concerning the greatest commandment, Jesus replied, "Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength, and the second is like unto it, Thou shalt love thy neighbor as thyself." Jesus is quoting Deut. 6:5 and Lev. 19:18. He goes on to say, "that on these two commandments hang all of the law and the prophets." This is equivalent to saying, if you love God, and man as you should, all things else will be religious and ethical. To this I would add the climax of His wonderful sermon on the Mount. Matthew 7:12, "Therefore whatsoever ye would that men should do unto you, do ye even so to them." I should say that these summaries of Jesus's teachings include all that has been suggested in the covenant code, and the decalogue, the prophets, and the writings, with regards to ethics, and then He has given the whole idea His own personal touch, which makes Him a supreme ethical teacher and preacher.

U.1. I was going to say something about Paul, but all that is in Paul was in the teaching of Jesus, and since Jesus is the normative Christianity and ethics, of the whole New Testament, let us leave Paul with this bare allusion. He was a Hebrew of the Hebrews; well versed in the Old Testament Scriptures, and law, and while he was somewhat bitter against the extreme legalists, he was also a good Jew. Romans 9:3-5 will show his attitude toward his Jewish brethren and fathers.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

We see from the above that Paul, his attitude on the outward ceremonies of Judaism, to the contrary notwithstanding, was really loyal to these spiritual forebears. His chief concern was a matter of emphasis, that is all. He not only thought Judaism the true ancestor of the new religion, but looked for a speedy reconcilation of these two estranged kinsmen.

We have already considered Paul as an Eschatologist, and his chapter on the Resurrection, 1st. Corinthians, chapter 15 is the best literature we have on the subject of life hereafter.

We see the influence of the Old Testament codes, upon Paul, in his uncompromising attack upon the Corinthians for their immorality. In this early church Paul had things to contend with, that no modern preacher has to face. I question whether any Methodist preacher, in one of our conferences, today, would accept an appointment to the First church Corinth, under the same conditions that Paul went there. He gave them some ethical standards that he got from the codes, and from Jesus.

V. Generally the New Testament writers took over the Jewish idea of God. I think there is no question but what the conception of Judaism carried over into the thinking of the first century Christians. God was Almighty, Holy, and Righteous.

In New Testament Ethics, we find a reaffirmation of the best portions of the Old Testament. Matthew 5:17 "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil," and Paul says in Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law." Whatsoever things were valuable in the Old Testament, and the prophets' message were conserved in the New.

Comparison of Jewish and Christian Ethics.

a. Both aim at the absoluteness of God.

b. Both are emphasized as inward.

c. Both emphasize its universality.

d. The sanctification of life in all of its relations constitutes their common ideal.

Jesus, Paul and others simply assumed the revelation which had been granted to the Jews, and built upon that foundation.

Christianity began as a new awakening in Judaism. It was essentially a revival of the ethical and spiritual aspects of prophetic religion.

"Jesus had a strong sense of the power of God. He was His Father, but He was 'The Lord of Heaven and earth', and a Personality with moral authority. The early church began with an experience of God."[1]

1. Rall, Jews and Christians compare notes, p 28

Generally the Jew's writers took over the Jewish idea of God. I think there is no question but monotheism conception of Judaism carried over into the teaching of the first century Christians. God was almighty, holy and eternal.

In our Jewish Bible, we find a literal translation of the best portions of the Old Testament. Matthew says "think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Jesus said early in Lesson 5.22, "Do ye think that I will the law shall not pass from Jot or tittle from the law, till all be fulfilled." Jesus never things were reliable in the Old Testament, and the prophets' messages were conserved in the New.

Comparison of Jewish and Christian Ideas.

a. both sin at the sinfulness of God.

b. God's are emphasized as friend.

c. Both emphasize the universality.

d. The sanctification of life is all of the religious constitutes their moral ideal.

Jesus, Paul and others clearly teaches the revelation which has been created, it the Jews, was built upon this foundation.

Christianity began as a new teaching in Judaism. It was essentially a reform of the ethical and religious aspects of prophetic religion.

"Jesus had a strong sense of the power of God. He was His Father, but it was, like Jesus of Nazareth, and a Personality with moral authority. He really strong began with an experience of God."

Jesus, Jews and Christian Scriptures notes, p 22.

W. NEED FOR RETHINKING ETHICAL STANDARDS.

1. After making this study; I am convinced that there is a great need for rethinking on our ethical standards. We have an entirely new world, in a good many respects. The advancement of science has changed the isolated nations of the world into a neighborhood. Modern methods of transportation and communication have annihilated time and space. A careful check of all things on our breakfast table will indicate our total dependence upon other nations for the very sustenance of life. We have new international problems. The rise of imperialistic tendencies; the relationship of capital and labor; the changed relation of the sexes, involving greater equality, and a general breakdown of the old 'mores' concerning the relationship of the sexes, call for a new thinking along these lines. The shift, during the last few years, from rural to urban life also makes it imperative that we rethink the ethical standards of our people.

2. Present day morals.

The condition of present day morals calls for the Ethical Monotheism of the prophets and of Jesus. The demand to-day is nothing less than that of the prophets for a new heart and mind. We need to cast out the stony heart and replace it with one of flesh and blood.

4. Cohan says, "Because God is in His heaven, we must see that all is right with His world."[1]

Let us take our heritage from the Jewish people, and promote the cause of justice, defend the weak, and relieve the oppressed.

1. Cohan, Jew and Christian compare notes, p 99

X. SUPERIORITY CLAIM OF CHRISTIANS.

Christianity has always claimed superiority in the realm of Religion and Ethics. I suppose it is only natural, for us to do this; human nature almost makes it mandatory, that is every one thinks he belongs to a church, for example, that is just a little better than others. It is a natural bias. Haas says, we have a superior religion and Ethics.

1. "Love of man for man as exhibited in brotherliness of thought, feeling and deed. It makes for individual rights and common justice, and seeks the general welfare, because it inculcates sacrifice for the common good. He says further, Christianity has supreme moral power because it combines so many high ideals in Jesus.... He stands as the supreme moral ideal.... the moral perfection of Jesus is the guarantee of the permanence of Christianity in the world's moral progress."[1]

Y. SUMMARY STATEMENT.

1. Bible Ethics.

There is really no systematic presentation of morals in the Bible, but we gather from the Jewish and Christian writings the moral conceptions that were formed by the historians, prophets, poets, and apostles; culminating, of course, with Jesus. It has been very interesting, and helpful to me, to trace the development of morals in the Old and New Testaments.

1. Haas, Freedom and Christian conduct, p 25-27

III. Summary of the thesis.

A. Introduction.

An attempt has been made in the Introduction to show the reasons for a study of this nature. We have gone into detail, in showing our personal interest in a study of the development of religion and ethics. Something has been said concerning the method to be used in this thesis. We have not been able to do much original work; the sources have been voluminous, and we have drawn upon them with the utmost freedom. We acknowledge our indebtedness to all those whose names appear in the bibliography.

B. Body of the Thesis.

We have studied the historical background of ethics, and followed the development of the same from the earliest Biblical records through the New Testament records.

Historically, religion and ethics have been inseparably linked together. We have recognized this close relationship throughout the thesis. There will be places where religious and ethical concepts will be used interchangeably, because of their identity, and close relationship. We have discovered that there is a close relationship between the Old and New Testament standards of ethics. We have attempted to show this relationship, by quotations from both Testaments.

The motive forces of history have been the moral constitution of the people. We have found that the history of

the religion of Israel was really a development of the moral consciousness.

We have followed the development of this consciousness from the Patriarchs of the Old Testament, through the ritual ethics of Judaism, into and through the New Testament concepts of ethical standards. Our emphasis has been upon the prophets, and the New Testament prophets, Jesus and Paul, and the relationship between them. We have decided that Jesus is the normative ethical system of the New Testament. All others rely upon His standards. The prophets were really the great moralists of Israel, and Jesus was truly their successor. The prophetic element in religion is carried over into the New Testament rather than the priestly function. The prophets have made lasting contributions to the history of ethics.

A short survey of Christian ethics as a whole brings the thesis to a conclusion.

C. Concluding statement.

We are through with the paper; we have found that the subject of ethics is more than large enough for a thesis, and obviously, we have not exhausted our field, not even the notes on what material we have covered. I have a profound appreciation for the Jewish religion, and its ethical system. I think the Christian system is far superior, but greatly indebted to the parent religion.

This has been a great study, and tremendously worthwhile to me personally.

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